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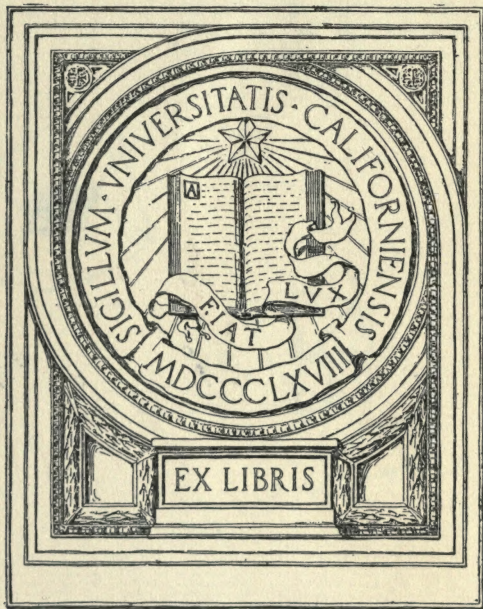
HOMER

ODYSSEY VI

BAIN

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Leon M. Voorsanger.

Greek Senior '97.



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SCHOOL CLASSICS

THE SIXTH BOOK

OF

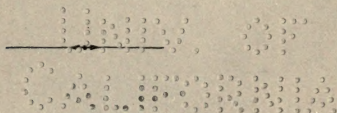
HOMER'S ODYSSEY

EDITED FOR THE USE OF SCHOOLS

BY

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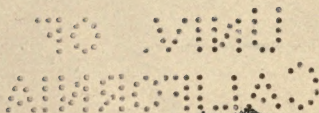
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1895


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TO
MY FATHER AND MOTHER,
THIS LITTLE BOOK
IS GRATEFULLY AND AFFECTIONATELY
INSCRIBED.

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PREFACE.



THIS edition of the Sixth Book of the *Odyssey* is intended to meet the wants of pupils just beginning to read Homer.

The notes have been compiled with a view to rendering the study of Homer a pleasure, and a conscientious effort has been made to explain all passages likely to present any difficulty. Points of grammar, save such as differ from Attic usage, are sparingly noticed, while full information has been aimed at upon all matters touching archaeology, mythology, and literature. Parallel passages from Homer and other authors are freely cited in the belief that they will enable the younger student to become better acquainted with Homer, and better able to appreciate the literary beauties of the work.

The vocabulary has been prepared from a careful reading of the text, and will serve as a concordance to this book. Considerable attention has been paid to etymology and word-grouping as the surest means of developing a reading knowledge of a language. The forms of words are given as they occur in Attic Greek,

the Homeric peculiarities being added in brackets or explained in the notes, and in most instances only those Homeric forms are given that occur in the text. In this respect the vocabulary differs from most Homeric vocabularies, and it is hoped that the pupil will be able by this means to keep the Attic forms firmly in memory and at the same time to read his Homer with tolerable ease.

The text is that of Dindorf, revised by Hentze, and no changes have been made except in the case of a few marks of punctuation.

Constant use has been made of the editions of Homer by Ameis-Hentze and by Faesi, of the Phaiakians of Homer by Merriam, and of Merry's *Odyssey*. Professor Palmer's translation of the *Odyssey* has supplied many apt renderings in both notes and vocabulary, and several parallel passages from Chaucer and Spenser have been taken from Harper and Miller's edition of Vergil. The few cuts that appear in the notes have been taken from Guhl and Koner's *Life of the Greeks and Romans*, and from Rich's *Dictionary of Roman and Greek Antiquities*.

Thanks are due to Mr. Collar and Mr. Tetlow, the general editors of the series, for many valuable suggestions and corrections.

CHARLES W. BAIN.

INTRODUCTION.

THE name of Homer is perhaps the greatest in literature. The dates assigned for his birth vary from 1104 B.C. to 684 B.C., and he was placed by Herodotos about 400 years before his own time, that is, about the middle of the ninth century B.C. The place of his birth is as little certain as the time, as is shown by the following epigram :

Ἑπτὰ πόλεις διερίζουσιν περὶ ῥίζαν Ὀμήρου
Σμύρνα, Ῥόδος, Κολόφων, Σαλαμῖν, Ἴος, Ἄργος, Ἀθήναι.

He is, however, perhaps best connected with Smyrna.

The tradition that he was blind arose from his supposed authorship of the Hymn to Apollo of Delos, the author of which speaks of himself as being blind. His grave is claimed by Ios, one of the Cyclades, and Chios was the home of the Homeridae, "Sons of Homer."

In ancient times it was believed that the two poems, the Iliad and the Odyssey, were by different authors, and those holding this view were called Chorizontes (from χωρίζω, *to separate*), or Separatists. Modern scholars have gone still farther, and the very existence of Homer has been denied. The first and greatest name connected with this view is that of F. A. Wolf, Professor in Halle,

who, in 1795, published his famous *Prolegomena ad Homerum*, in which he set forth the view of divided authorship, and contended that the present unity of the poems was the work of scholars at the court of Peisistratos, in the sixth century B.C. Later, Lachmann believed he had discovered sixteen original lays, whence the poem of the *Iliad* was cast into its present form, the lays forming a nucleus round which the whole was developed.

The discussion still continues, and great names have been ranged on either side ; but the tendency of modern criticism and investigation is in favor of a natural and organic development for both poems, a theory which was proposed for the *Odyssey* by Kirchhoff in 1859.

However much scholars may differ as to the origin of the poems, they all agree in admiring their wonderful beauty, compactness, and power of inspiration, which could elicit from Keats, who knew them only through a translation, the following lines :

“Then felt I like some watcher of the skies
When a new planet swims into his ken ;
Or like stout Cortez — when with eagle eyes
He stared at the Pacific, and all his men
Looked at each other with a mild surmise —
Silent upon a peak in Darien.”

THE STORY OF THE ODYSSEY (I.—VI.).

I. The poem begins with an invocation of the muse, when Odysseus, in the tenth year after the fall of Troy, is still on the island of Ogygia, where he is detained by Kalypso. In Ithaka, his wife, Penelope, is hard beset

by suitors, who squander his property and behave in a most insolent manner, nor is the young Telemachos able to repress them. Athena, in the absence of Poseidon, the enemy of Odysseus on account of the blinding of Polyphemos, begs the gods to rescue the hero and restore him to Ithaka. They consent, and Hermes, the messenger of the gods, is dispatched to Kalypso with commands for the dismissal of Odysseus. At the same time, Athena, in the guise of Mentos, an old friend of Odysseus, visits Ithaka and advises Telemachos to go to Nestor and Menelaos in quest of tidings of his father. She departs, and Penelope now comes down and bids the bard Phemios cease his song of the Woe of the Achaians, and Telemachos speaks out boldly before the suitors. Then all depart, and Telemachos during the night ponders his projected journey.

II. The next day the assembly is summoned, and Telemachos denounces the suitors, who treat him with insolent rudeness and contempt, and endeavor to cast all blame upon Penelope. His request for a ship is denied, but Athena, in the form of Mentor, procures for him both ship and crew. The secret is disclosed only to the old nurse, Eurycleia, and at night Telemachos, accompanied by Mentor, sets out for Pylos.

III. On the arrival in Pylos on the following day, Nestor and his household are engaged in solemn sacrifices. Nestor can give but little help to Telemachos, but bids him go to Sparta to visit Menelaos, and gives his youngest son, Peisistratos, as a companion. They arrive

in Sparta on the second night, and find Menelaos celebrating the marriages of his son and daughter.

IV. Menelaos, having wandered for eight years after the fall of Troy, is but lately returned home. Telemachos, on account of his great likeness to his father, is recognized immediately by Helen as she enters the hall. The next day Menelaos relates his adventures and his meeting with the sea-god Proteus, from whom he had learned that Odysseus was detained by Kalypso upon the island of Ogygia. Telemachos is urged to remain in Sparta, but declines, and hastens to return to Ithaka. The suitors, having discovered his absence, plot to kill him, but the snare is revealed by Medon to Penelope, who is heartbroken at the news, but is comforted in a dream by Athena. The suitors meanwhile go to the island of Asteris to lie in wait for Telemachos.

V. This book opens with a second assembly of the gods. Athena is again urging that Hermes be sent to Kalypso. This is done and, Kalypso having supplied provisions, Odysseus sets sail upon a raft constructed by himself. Eighteen days after leaving Ogygia he comes within sight of the Phaiakian land, but he is seen by Poseidon, who stirs up a tempest and wrecks his bark. Odysseus is saved by a magic scarf given him by Ino Leucothea, and after drifting about for two days and two nights, swims ashore, where he finds shelter under two olive bushes, and falls asleep.

VI. The next morning, Nausikaa, daughter of Alkinoos, king of the Phaiakians, goes with her women to

the pools to wash the linen, having been so warned in a dream by Athena. After washing the linen, the maidens begin a game of ball, and the ball, falling into an eddy, causes such a shout to rise that Odysseus awakes in a fright. Shaking off alarm, he presents himself as a suppliant before Nausikaa. His prayers are granted, and Nausikaa, having furnished him with food and clothing, shows him how to reach her father's palace, and how to gain his good-will, and so return to his home in Ithaka.

ΟΔΥΣΣΕΙΑΣ Ζ.

Ὀδυσσέως ἄφιξις εἰς Φαίακας.

ὥς ὁ μὲν ἔνθα καθεῦδε πολύτλας δῖος Ὀδυσσεὺς
ὑπνῶ καὶ καμάτῳ ἄρημένος· αὐτὰρ Ἀθήνη
βῆ ῥ' ἐς Φαιήκων ἀνδρῶν δῆμόν τε πόλιν τε,
οἳ πρὶν μὲν ποτ' ἔναιον ἐν εὐρυχόρῳ Ὑπερείῃ,
ἀγχοῦ Κυκλώπων, ἀνδρῶν ὑπερηνορεόντων, 5
οἳ σφεας σινέσκοντο, βίῃφι δὲ φέρτεροι ἦσαν.
ἔνθεν ἀναστήσας ἄγε Ναυσίθοος θεοειδής,
εἶσεν δὲ Σχερίῃ, ἐκὰς ἀνδρῶν ἀλφηστών,
ἀμφὶ δὲ τείχος ἔλασσε πόλει, καὶ ἐδείματο οἴκους,
καὶ νηοὺς ποίησε θεῶν, καὶ ἐδάσσατ' ἀρούρας. 10
ἀλλ' ὁ μὲν ἤδη κηρὶ δαμείς Ἀιδόσδε βεβήκειν,
Ἀλκίνοος δὲ τότ' ἦρχε, θεῶν ἄπο μήδεα εἰδώς.
τοῦ μὲν ἔβη πρὸς δῶμα θεά, γλαυκῶπις Ἀθήνη,
νόστον Ὀδυσσῇ μεγαλήτορι μητιόωσα.
βῆ δ' ἵμεν ἐς θάλαμον πολυδαίδαλον, ᾧ ἔνι κούρη 15
κοιμᾷτ' ἀθανάτησι φυὴν καὶ εἶδος ὁμοίη,
Ναυσικάα, θυγάτηρ μεγαλήτορος Ἀλκινόοιο,
πὰρ δὲ δύ' ἀμφίπολοι, χαρίτων ἄπο κάλλος ἔχουσai,
σταθμοῖν ἐκάτερθε, θύραι δ' ἐπέκειντο φαειναί.

ἡ δ' ἀνέμου ὥς πνοιὴ ἐπέσσυτο δέμνια κούρης, 20
 στῇ δ' ἄρ' ὑπὲρ κεφαλῆς καί μιν πρὸς μῦθον ἔειπεν,
 εἰδομένη κούρη ναυσικλειτοῖο Δύμαντος,
 ἥ οἱ ὁμηλική μὲν ἔην, κεχάριστο δὲ θυμῷ.
 τῇ μιν εἰσαμένη προσέφη γλαυκῶπις Ἀθήνη·
 “Ναυσικάα, τί νύ σ' ὦδε μεθήμονα γείνατο μήτηρ; 25
 εἴματα μὲν τοι κείται ἀκηδέα σιγαλόεντα,
 σοὶ δὲ γάμος σχεδὸν ἐστὶν ἵνα χρή καλὰ μὲν αὐτὴν
 ἔννυσθαι, τὰ δὲ τοῖσι παρασχεῖν, οἳ κέ σ' ἄγωνται·
 ἐκ γάρ τοι τούτων φάτις ἀνθρώπους ἀναβαίνει
 ἐσθλή, χαίρουσιν δὲ πατὴρ καὶ πότνια μήτηρ. 30
 ἀλλ' ἵομεν πλυνέουσai ἅμ' ἡοῖ φαινομένηφιν·
 καὶ τοι ἐγὼ συνέριθος ἅμ' ἔψομαι, ὄφρα τάχιστα
 ἐντύνειαι, ἐπεὶ οὗ τοι ἔτι δὴν παρθένος ἔσσειαι·
 ἥδη γάρ σε μνῶνται ἀριστῆες κατὰ δῆμον
 πάντων Φαιήκων, ὅθι τοι γένος ἐστὶ καὶ αὐτῇ. 35
 ἀλλ' ἄγ' ἐπότρυνον πατέρα κλυτὸν ἠῶθι πρὸ
 ἡμιόνους καὶ ἄμαξαν ἐφοπλίσαι, ἥ κεν ἄγησιν
 ζῶστρά τε καὶ πέπλους καὶ ῥήγεα σιγαλόεντα.
 καὶ δὲ σοὶ ὦδ' αὐτῇ πολὺ κάλλιον ἢ πόδεσσιν
 ἔρχεσθαι· πολλὸν γὰρ ἀπὸ πλυνοί εἰσι πόλῃος.” 40
 ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη
 Οὐλυμπόνδ', ὅθι φασὶ θεῶν ἔδος ἀσφαλὲς αἰεὶ
 ἔμμεναι. οὗτ' ἀνέμοισι τινάσσεται οὔτε ποτ' ὄμβρῳ
 δεύεται οὔτε χιῶν ἐπιπίλναται, ἀλλὰ μάλ' αἴθρη
 πέπταται ἀνέφελος, λευκὴ δ' ἐπιδέδρομεν αἴγλη· 45
 τῷ ἔνι τέρπονται μάκαρες θεοὶ ἥματα πάντα.
 ἔνθ' ἀπέβη γλαυκῶπις, ἐπεὶ διεπέφραδε κούρη.

αὐτίκα δ' Ἡὼς ἦλθεν ἐύθρονος, ἥ μιν ἔγειρεν
 Ναυσικάαν ἐύπεπλον· ἄφαρ δ' ἀπεθαύμασ' ὄνειρον,
 βῆ δ' ἰέναι διὰ δώμαθ', ἵν' ἀγγεῖλειε τοκεῦσιν, 50
 πατρὶ φίλῳ καὶ μητρὶ· κιχήσατο δ' ἔνδον ἐόντας.
 ἥ μὲν ἐπ' ἐσχάρη ἦστο σὺν ἀμφιπόλοισι γυναιξὶν
 ἡλάκατα στρωφῶσ' ἀλιπόρφυρα· τῷ δὲ θύραζε
 ἐρχομένῳ ξύμβλητο μετὰ κλειτοὺς βασιλῆας
 ἐς βουλήν, ἵνα μιν κάλεον Φαίηκες ἀγαυοί. 55
 ἥ δὲ μάλ' ἄγχι στᾶσα φίλον πατέρα προσέειπεν·
 “πάππα φίλ', οὐκ ἂν δὴ μοι ἐφοπλίσσεις ἀπήνην
 ὑψηλὴν ἐύκυκλον, ἵνα κλυτὰ εἴματ' ἄγωμαι
 ἐς ποταμὸν πλυνέουσα, τὰ μοι ῥερυπωμένα κεῖται;
 καὶ δὲ σοὶ αὐτῷ ἔοικε μετὰ πρῶτοισιν ἐόντα 60
 βουλὰς βουλεύειν καθαρὰ χροὸ εἴματ' ἔχοντα.
 πέντε δέ τοι φίλοι υἱες ἐνὶ μεγάροις γεγάασιν,
 οἳ δὲ ὀπυῖοντες, τρεῖς δ' ἠΐθεοι θαλέθοντες·
 οἳ δ' αἰεὶ ἐθέλουσι νεόπλυτα εἴματ' ἔχοντες
 ἐς χορὸν ἔρχεσθαι· τὰ δ' ἐμῇ φρενὶ πάντα μέμνηλεν.” 65
 ὣς ἔφατ'· αἶδετο γὰρ θαλερὸν γάμον ἐξονομῆναι
 πατρὶ φίλῳ. ὁ δὲ πάντα νόει καὶ ἀμείβετο μύθῳ·
 “οὔτε τοι ἡμιόνων φθονέω, τέκος, οὔτε τευ ἄλλου.
 ἔρχευ, ἀτάρ τοι δμῶες ἐφοπλίσσουσιν ἀπήνην
 ὑψηλὴν ἐύκυκλον, ὑπερτερὴν ἀραρυῖαν.” 70
 ὣς εἰπὼν δμῶεσσιν ἐκέκλετο, τοὶ δὲ πίθοντο. *πεῖθω*
 οἳ μὲν ἄρ' ἐκτὸς ἄμαξαν ἐύτροχον ἡμιονεῖην
 ὦπλεον, ἡμιόνους θ' ὑπαγον ζευῖξάν θ' ὑπ' ἀπήνη·
 κούρη δ' ἐκ θαλάμοιο φέρειν ἐσθῆτα φαεινήν.
 καὶ τὴν μὲν κατέθηκεν ἐυξέστῳ ἐπ' ἀπήνη, 75

μήτηρ δ' ἐν κίστῃ ἐτίθει μενοεικέ' ἐδωδὴν
 παντοίην, ἐν δ' ὄψα τίθει, ἐν δ' οἶνον ἔχευεν
 ἄσκῳ ἐν αἰγείῳ· κούρη δ' ἐπεβήσεται ἀπήνης.
 δῶκεν δὲ χρυσέῃ ἐν ληκύθῳ ὑγρὸν ἔλαιον,
 εἴως χυτλώσαιοτο σὺν ἀμφιπόλοισι γυναιξίν. 80
 ἥ δ' ἔλαβεν μᾶστιγα καὶ ἡνία σιγαλόεντα,
 μᾶστιξεν δ' ἐλάαν· καναχὴ δ' ἦν ἡμιόνοιν.
 αἱ δ' ἄμοτον τανύοντο, φέρον δ' ἐσθῆτα καὶ αὐτήν,
 οὐκ οἶην, ἅμα τῇ γε καὶ ἀμφίπολοι κίον ἄλλαι.
 αἱ δ' ὅτε δὴ ποταμοῖο ῥόον περικαλλέ' ἵκοντο, 85
 ἔνθ' ἦ τοι πλυνοὶ ἦσαν ἐπηετανοί, πολὺ δ' ὕδωρ
 καλὸν ὑπεκπρόρεεν μάλα περ ῥυπόωντα καθῆραι,
 ἔνθ' αἶ γ' ἡμιόνους μὲν ὑπεκπροέλυσαν ἀπήνης.
 καὶ τὰς μὲν σεῦαν ποταμὸν πάρα δινήεντα
 τρώγειν ἄγρωστιν μελιιδέα· ταὶ δ' ἀπ' ἀπήνης 90
 εἴματα χερσὶν ἔλοντο καὶ ἐσφόρεον μέλαν ὕδωρ,
 στεῖβον δ' ἐν βόθροισι θοῶς ἔριδα προφέρουσαι.
 αὐτὰρ ἐπεὶ πλυνάν τε κάθηράν τε ῥύπα πάντα,
 ἐξείης πέτασαν παρὰ θῖν' ἁλός, ἦχι μάλιστα
 λάιγγας ποτὶ χέρσον ἀποπλύνεσκε θάλασσα. 95
 αἱ δὲ λοεσσάμεναι καὶ χρισάμεναι λίπ' ἐλαίῳ
 δεῖπνον ἔπειθ' εἶλοντο παρ' ὄχθησιν ποταμοῖο,
 εἴματα δ' ἡελίοιο μένον τερσήμεναι αὐγῇ.
 αὐτὰρ ἐπεὶ σίτου τάρφθεν δμωαί τε καὶ αὐτή,
 σφαίρῃ ταὶ δ' ἄρ' ἔπαιζον ἀπὸ κρήδεμνα βαλοῦσαι· 100
 τῇσι δὲ Ναυσικάα λευκώλενος ἤρχετο μολπῆς.
 οἷη δ' Ἄρτεμις εἴσι κατ' οὖρεα ἰοχέαιρα,
 ἥ κατὰ Τηϋγέτον περιμήκετον ἥ Ἐρύμανθον,

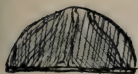


τερπομένη κάπροισι καὶ ὠκείῃς ἐλάφοισιν·
 τῇ δέ θ' ἅμα νύμφαι, κοῦραι Διὸς αἰγιόχοιο, 105
 ἔργονόμοι παίζουσι, γέγηθε δέ τε φρένα Λητώ·
 πασάων δ' ὑπὲρ ἧ γε κάρη ἔχει ἡδὲ μέτωπα,
 ῥεῖά τ' ἀριγνώτη πέλεται, καλαὶ δέ τε πᾶσαι·
 ὥς ἧ γ' ἀμφιπόλοισι μετέπρεπε παρθένος ἀδμῆς.
 ἀλλ' ὅτε δὴ ἄρ' ἔμελλε πάλιν οἰκόνδε νέεσθαι 110
 ζεύξασ' ἡμιόνους πτύξασά τε εἴματα καλά,
 ἔνθ' αὖτ' ἄλλ' ἐνόησε θεά, γλαυκῶπις Ἀθήνη,
 ὥς Ὀδυσσεὺς ἔγροίτο ἴδοι τ' ἐνώπιδα κούρην,
 ἧ οἱ Φαιήκων ἀνδρῶν πόλιν ἡγήσαιτο.
 σφαῖραν ἔπειτ' ἔρριψε μετ' ἀμφίπολον βασίλεια· 115
 ἀμφιπόλου μὲν ἅμαρτε, βαθείῃ δ' ἔμβαλε δίνη·
 αἱ δ' ἐπὶ μακρὸν ἄυσαν· ὁ δ' ἔγρετο δῖος Ὀδυσσεύς,
 ἐξόμενος δ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν·
 “ὦ μοι ἐγὼ, τέων αὖτε βροτῶν ἐς γαῖαν ἰκάνω;
 ἢ ῥ' οἷ γ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι, 120
 ἢ ἐ φιλόξεinoι καὶ σφιν νόος ἐστὶ θεουδής;
 ὥς τέ με κουράων ἀμφήλυθε θῆλυς αὐτή·
 [νυμφάων, αἱ ἔχουσ' ὀρέων αἰπεινὰ κάρηνα
 καὶ πηγὰς ποταμῶν καὶ πίσεα ποιήεντα.]
 ἦ νύ που ἀνθρώπων εἰμὶ σχεδὸν αὐδηέντων. 125
 ἀλλ' ἄγ', ἐγὼν αὐτὸς πειρήσομαι ἡδὲ ἴδωμαι.”
 ὥς εἰπὼν θάμνων ὑπεδύσετο δῖος Ὀδυσσεύς,
 ἐκ πυκινῆς δ' ὕλης πτόρθον κλάσε χειρὶ παχείῃ
 φύλλων, ὥς ῥύσαιτο περὶ χροῖ μῆδεα φωτός.
 βῆ δ' ἵμεν ὥς τε λέων ὀρεσίτροφος ἀλκὶ πεποιθώς, 130
 ὅς τ' εἰς ὕόμενος καὶ ἀήμενος, ἐν δέ οἱ ὄσσε

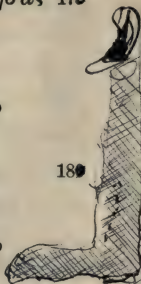


ὄραω

δαίεται· αὐτὰρ ὁ βουσι μετέρχεται ἢ οἴεσιν
 ἢ ἐ μετ' ἀγροτέρας ἐλάφους· κέλεται δέ ἐ γαστήρ
 μῆλων πειρήσοντα καὶ ἐς πυκινὸν δόμον ἐλθεῖν·
 ὥς Ὀδυσσεὺς κούρησιν ἐνπλοκάμοισιν ἔμελλεν 135
 μίξεσθαι γυμνὸς περ ἐὼν· χρειῶ γὰρ ἵκανεν.
 σμερδαλέος δ' αὐτῇσι φάνη κεκακωμένος ἄλμη,
 τρέσσαν δ' ἄλλυδις ἄλλη ἐπ' ἡϊόνας προυχούσας.
 οἷη δ' Ἀλκινόου θυγάτηρ μένε· τῇ γὰρ Ἀθήνη
 θάρσος ἐνὶ φρεσὶ θῆκε καὶ ἐκ δέος εἴλετο γυνίων. 140
 στῇ δ' ἅντα σχομένη· ὁ δὲ μερμήριξεν Ὀδυσσεύς,
 ἦ γούνων λίσσοιτο λαβῶν ἐνώπιδα κούρην,
 ἦ αὐτὼς ἐπέεσσιν ἀποσταδὰ μελιχίοισιν
 λίσσοιτ', εἰ δείξειε πόλιν καὶ εἴματα δοίη.
 ὥς ἄρα οἱ φρονέοντι δοάσσατο κέρδιον εἶναι, 145
 λίσσεσθαι ἐπέεσσιν ἀποσταδὰ μελιχίοισιν,
 μή οἱ γούνα λαβόντι χολώσαιο φρένα κούρη.
 αὐτίκα μελίχιον καὶ κερδαλέον φάτο μῦθον.
 “γουνουμαί σε, ἄνασσα· θεὸς νύ τις, ἦ βροτὸς ἐσσι;
 εἰ μὲν τις θεὸς ἐσσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν, 150
 Ἀρτέμιδί σε ἐγὼ γε, Διὸς κούρη μέγαλοιο,
 εἰδὸς τε μέγεθος τε φυὴν τ' ἄγχιστα εἶσκω·
 εἰ δέ τίς ἐσσι βροτῶν, οἷ ἐπὶ χθονὶ ναιετάουσιν,
 τρὶς μάκαρες μὲν σοί γε πατήρ καὶ πότνια μήτηρ,
 τρὶς μάκαρες δὲ κασίγνητοι· μάλα πού σφισι θυμὸς 155
 αἰὲν ἐυφροσύνησιν ἰαίνεται εἵνεκα σείο,
 λευσσόντων τοιόνδε θάλος χορὸν εἰσοιχνεῦσαν.
 κεῖνος δ' αὖ περὶ κῆρι μακάρτατος ἔξοχόν ἄλλων,
 ὅς κέ σ' ἐέδνοισι βρίσας οἰκόνδ' ἀγάγηται.



οὐ γάρ πω τοιόνδε ἶδον βροτὸν ὀφθαλμοῖσιν, 160
οὔτ' ἄνδρ' οὔτε γυναῖκα· σέβας μ' ἔχει εἰσορόωντα.
Δήλω δὴ ποτὲ τοῖον Ἀπόλλωνος παρὰ βωμῷ
φοίνικος νέον ἔρνος ἀνερχόμενον ἐνόησα·
ἦλθον γὰρ καὶ κείσε, πολὺς δέ μοι ἔσπετο λαός,
τὴν ὁδὸν ἧ δὴ μέλλεν ἐμοὶ κακὰ κήδε' ἔσεσθαι. 165
ὥς δ' αὐτως καὶ κείνο ἰδὼν ἐτεθήπεα θυμῷ
δὴν, ἐπεὶ οὔ πω τοῖον ἀνήλυθεν ἐκ δόρυ γαίης,
ὥς σέ, γύναι, ἄγαμαί τε τέθηπά τε, δειδία δ' αἰνῶς
γούνων ἄψασθαι· χαλεπὸν δέ με πένθος ἰκάνει.
χθιζὸς ἐεικοστῷ φύγον ἡματι οἶνοπα πόντον· 170
τόφρα δέ μ' αἰεὶ κῦμα φόρει κραιπναί τε θύελλαι
νῆσου ἀπ' Ὀγυγίης· νῦν δ' ἐνθάδε κάμβαλε δαίμων,
ὄφρ' ἔτι που καὶ τῇδε πάθω κακόν· οὐ γὰρ οἶω
παύσεσθ', ἀλλ' ἔτι πολλὰ θεοὶ τελέουσι πάροιθεν.
ἀλλὰ, ἄνασσ', ἐλέαιρε· σὲ γὰρ κακὰ πολλὰ μογήσας 175
ἐς πρώτην ἰκόμην, τῶν δ' ἄλλων οὔ τινα οἶδα
ἀνθρώπων οἱ τήνδε πόλιν καὶ γαῖαν ἔχουσιν.
ἄστνυ δέ μοι δείξον, δὸς δὲ ῥάκος ἀμφιβαλέσθαι,
εἴ τί που εἴλυμα σπείρων ἔχες ἐνθάδ' ἰοῦσα.
σοὶ δὲ θεοὶ τόσα δοῖεν ὅσα φρεσὶ σῇσι μενοινᾶς, 180
ἄνδρα τε καὶ οἶκον, καὶ ὁμοφροσύνην ὁπάσειαν
ἐσθλὴν· οὐ μὲν γὰρ τοῦ γε κρεῖσσον καὶ ἄρειον,
ἢ ὅθ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχητον
ἄνῃρ ἠδὲ γυνή· πόλλ' ἄλγεα δυσμενέεσσιν,
χάρματα δ' εὐμενέτησι, μάλιστα δέ τ' ἔκλυον αὐτοί." 185
τὸν δ' αὖ Ναυσικάα λευκώλενος ἀντίον ἦνδα·
“ξείν', ἐπεὶ οὔτε κακῷ οὔτ' ἄφρονι φωτὶ ἔοικας·



Ζεὺς δ' αὐτὸς νέμει ὄλβον Ὀλύμπιος ἀνθρώποισιν,
 ἐσθλοῖς ἡδὲ κακοῖσιν, ὅπως ἐθέλῃσιν, ἐκάστω·
 καὶ πού σοί τὰδ' ἔδωκε, σὲ δὲ χρὴ τετλάμεν ἔμπης 190
 νῦν δ', ἐπεὶ ἡμετέρην τε πόλιν καὶ γαῖαν ἰκάνεις,
 οὔτ' οὔν ἐσθῆτος δευήσσαι οὔτε τευ ἄλλου
 ὦν ἐπέοιχ' ἰκέτην ταλαπείριον ἀντιάσαντα.
 ἄστυ δέ τοι δείξω, ἐρέω δέ τοι οὔνομα λαῶν.
 Φαίηκες μὲν τήνδε πόλιν καὶ γαῖαν ἔχουσιν, 195
 εἰμὶ δ' ἐγὼ θυγάτηρ μεγαλήτορος Ἀλκινόοιο,
 τοῦ δ' ἐκ Φαιήκων ἔχεται κάρτος τε βίη τε."

ἦ ῥα καὶ ἀμφιπόλοισιν εὐπλοκάμοισι κέλευσεν·
 "στῆτέ μοι, ἀμφίπολοι· πόσε φεύγετε φῶτα ἰδοῦσαι;
 ἦ μή ποῦ τινα δυσμενέων φάσθ' ἔμμεναι ἀνδρῶν; 200
 οὐκ ἔσθ' οὗτος ἀνὴρ διερὸς βροτός, οὐδὲ γένηται,
 ὅς κεν Φαιήκων ἀνδρῶν ἐς γαῖαν ἵκηται
 δημοτῆτα φέρων· μάλα γὰρ φίλοι ἀθανάτοισιν.
 οἰκέομεν δ' ἀπάνευθε πολυκλύστῳ ἐνὶ πόντῳ,
 ἔσχατοι, οὐδέ τις ἄμμι βροτῶν ἐπιμίσγεται ἄλλος. 205
 ἀλλ' ὅδε τις δύστηνος ἀλώμενος ἐνθάδ' ἰκάνει,
 τὸν νῦν χρὴ κομέειν· πρὸς γὰρ Διὸς εἰσιν ἅπαντες
 ξεῖνοί τε πτωχοί τε, δόσις δ' ὀλίγη τε φίλη τε.
 ἀλλὰ δότ', ἀμφίπολοι, ξείνῳ βρῶσίν τε πόσιν τε,
 λούσατέ τ' ἐν ποταμῷ, ὅθ' ἐπὶ σκέπας ἔστ' ἀνέμοιο." 210

ὥς ἔφαθ', αἱ δ' ἔσταν τε καὶ ἀλλήλησι κέλευσαν,
 καδ δ' ἄρ' Ὀδυσσῇ εἶσαν ἐπὶ σκέπας, ὥς ἐκέλευσεν
 Ναυσικάα, θυγάτηρ μεγαλήτορος Ἀλκινόοιο·
 παρ δ' ἄρα οἱ φᾶρός τε χιτῶνά τε εἵματ' ἔθηκαν,
 δῶκαν δὲ χρυσέῃ ἐν ληκύθῳ ὑγρὸν ἔλαιον, 215

ἤνωγον δ' ἄρα μιν λούσθαι ποταμοῖο ῥοῇσιν.
 δὴ ῥα τότε ἄμφιπόλοισι μετηύδα δῖος Ὀδυσσεύς·
 “ἀμφίπολοι, στῆθ' οὕτω ἀπόπροθεν, ὅφρ' ἐγὼ αὐτὸς
 ἄλμην ὥμοιιν ἀπολούσομαι, ἀμφὶ δ' ἐλαίῳ
 χρίσομαι· ἥ γὰρ δηρὸν ἀπὸ χροός ἐστιν ἀλοιφή. 220
 ἄντην δ' οὐκ ἂν ἐγὼ γε λοέσσομαι· αἰδέομαι γὰρ
 γυμνοῦσθαι κούρησιν ἐυπλοκάμοισι μετελθών.”
 ὣς ἔφαθ', αἱ δ' ἀπάνευθεν ἴσαν, εἶπον δ' ἄρα κούρη.
 αὐτὰρ ὁ ἐκ ποταμοῦ χροά νίζετο δῖος Ὀδυσσεύς
 ἄλμην, ἣ οἱ νῶτα καὶ εὐρέας ἄμπεχεν ὥμους, 225
 ἐκ κεφαλῆς δ' ἔσμηχεν ἀλὸς χνόον ἀτρυνέτοιο.
 αὐτὰρ ἐπεὶ δὴ πάντα λοέσσατο καὶ λίπ' ἄλειψεν,
 ἀμφὶ δὲ εἵματα ἔσσαθ', ἃ οἱ πόρε παρθένος ἀδμῆς,
 τὸν μὲν Ἀθηναίη θῆκεν Διὸς ἐκγεγαυῖα
 μείζονά τ' εἰσιδέειν καὶ πάσσονα, καδ δὲ κάρητος 230
 οὔλας ἦκε κόμας, ὑακινθίνῳ ἄνθει ὁμοίας.
 ὥς δ' ὅτε τις χρυσὸν περιχεύεται ἀργύρῳ ἀνὴρ
 ἵδρις, ὃν Ἥφαιστος δέδαεν καὶ Παλλὰς Ἀθήνη
 τέχνην παντοίην, χαρίεντα δὲ ἔργα τελείει,
 ὣς ἄρα τῷ κατέχευε χάριν κεφαλῇ τε καὶ ὥμοις. 235
 ἔζετ' ἔπειτ' ἀπάνευθε κιὼν ἐπὶ θίνα θαλάσσης,
 κάλλει καὶ χάρισι στίλβων· θηεῖτο δὲ κούρη.
 δὴ ῥα τότε ἄμφιπόλοισιν ἐυπλοκάμοισι μετηύδα·
 “κλῦτέ μεν, ἀμφίπολοι λευκώλενοι, ὅφρα τι εἴπω.
 οὐ πάντων ἀέκητι θεῶν, οἳ Ὀλυμπον ἔχουσιν, 240
 Φαίηκεσσ' ὅδ' ἀνὴρ ἐπιμίσγεται ἀντιθέοισιν·
 πρόσθεν μὲν γὰρ δὴ μοι ἀεικέλιος δέατ' εἶναι,
 νῦν δὲ θεοῖσιν ἔοικε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.

αἶ γὰρ ἐμοὶ τοιόσδε πόσις κεκλημένος εἴη
ἐνθάδε ναιετάων, καὶ οἱ ἄδοι αὐτόθι μίμνειν. 245

ἀλλὰ δότ', ἀμφίπολοι, ξείνῳ βρῶσιν τε πόσιν τε."

ὥς ἔφαθ', αἱ δ' ἄρα τῆς μάλα μὲν κλύουν ἠδὲ πίθοντο,
παρ δ' ἄρ' Ὀδυσσῇ ἔθεσαν βρῶσιν τε πόσιν τε.

ἦ τοι ὁ πῖνε καὶ ἦσθε πολύτλας δῖος Ὀδυσσεὺς
ἄρπαλέως· δηρὸν γὰρ ἐδητύος ἦεν ἄπαστος. 250

αὐτὰρ Ναυσικαὰ λευκώλενος ἄλλ' ἐνόησεν·

εἵματ' ἄρα πτύξασα τίθει καλῆς ἐπ' ἀπήνης,

ζεῦξεν δ' ἡμιόνους κρατερώνυχας, ἅν δ' ἔβη αὐτή,

ὥτρυνεν δ' Ὀδυσῆα, ἔπος τ' ἔφατ' ἕκ τ' ὀνόμαζεν·

“ὄρσεο δὴ νῦν, ξεῖνε, πόλινδ' ἵμεν, ὄφρα σε πέμψω 255

πατρὸς ἐμοῦ πρὸς δῶμα δαΐφρονος, ἔνθα σέ φημι

πάντων Φαιήκων εἰδησέμεν ὅσσοι ἄριστοι.

ἀλλὰ μάλ' ὧδ' ἔρδειν, δοκέεις δέ μοι οὐκ ἀπινύσσειν.

ὄφρ' ἂν μὲν κ' ἄγροὺς ἴομεν καὶ ἔργ' ἀνθρώπων,

τόφρα σὺν ἀμφιπόλοισι μεθ' ἡμιόνους καὶ ἄμαξαν 260

καρπαλίμως ἔρχεσθαι· ἐγὼ δ' ὁδὸν ἡγεμονεύσω.

αὐτὰρ ἐπὴν πόλις ἐπιβέλομεν, ἣν πέρι πύργος

ὑψηλός, καλὸς δὲ λιμὴν ἐκάτερθε πόληος,

λεπτὴ δ' εἰσίσθμη· νῆες δ' ὁδὸν ἀμφιέλισσαι

εἰρύαται· πᾶσιν γὰρ ἐπίστιόν ἐστιν ἐκάστω. 265

ἔνθα δέ τέ σφ' ἀγορὴ καλὸν ποσιδήιον ἀμφίς,

ῥυτοῖσιν λάεσσι κατωρυχέεσσ' ἀραρυῖα.

ἔνθα δὲ νηῶν ὄπλα μελαινάων ἀλέγουσιν,

πείσματα καὶ σπείρα, καὶ ἀποξύνουσιν ἑρετμά.

οὐ γὰρ Φαιήκεσσι μέλει βιὸς οὐδὲ φαρέτρη,

ἀλλ' ἴστοι καὶ ἑρετμὰ νεῶν καὶ νῆες εἶσαι, 270

ἦσιν ἀγαλλόμενοι πολιὴν περώωσι θάλασσαν.
 τῷ ἀλεείνω φῆμιν ἀδευκέα, μή τις ὀπίσσω
 μωμεύῃ· μάλα δ' εἰσὶν ὑπερφίαλοι κατὰ δῆμον·
 καὶ νῦν τις ὧδ' εἶπῃσι κακώτερος ἀντιβολήσας· 275
 'τίς δ' ὅδε Ναυσικάα ἔπεται καλός τε μέγας τε
 ξεῖνος; ποῦ δέ μιν εὔρε; πόσις νῦν οἱ ἔσσεται αὐτῇ.
 ἦ τινά που πλαγχθέντα κομίσσατο ἥς ἀπὸ νηὸς
 ἀνδρῶν τηλεδαπῶν, ἐπεὶ οὐ τινες ἐγγύθεν εἰσὶν·
 ἦ τίς οἱ εὐξαμένη πολυάρητος θεὸς ἦλθεν 280
 οὐρανόθεν καταβάς, ἔξει δέ μιν ἡματα πάντα.
 βέλτερον, εἰ καὐτῇ περ ἐποικομένη πόσιν εὔρεν
 ἄλλοθεν· ἦ γὰρ τούσδε γ' ἀτιμάζει κατὰ δῆμον
 Φαίηκας, τοὶ μιν μνῶνται πολέες τε καὶ ἐσθλοί·
 ὥς ἐρέουσιν, ἐμοὶ δέ κ' ὀνειδέα ταῦτα γένοιτο. 285
 καὶ δ' ἄλλῃ νεμεσῶ, ἦ τις τοιαῦτά γε ῥέξει,
 ἦ τ' ἀέκητι φίλων, πατρὸς καὶ μητρὸς ἐόντων,
 ἀνδράσι μίσγηται πρὶν γ' ἀμφάδιοι γάμον ἐλθεῖν.
 ξεῖνε, σὺ δ' ὦκ' ἐμέθεν ξυνίει ἔπος, ὄφρα τάχιστα
 πομπῆς καὶ νόστοιο τύχης παρὰ πατρὸς ἐμοῖο. 290
 δῆεις ἀγλαὸν ἄλσος Ἀθήνης ἄγχι κελεύθου
 αἰγείρων· ἐν δὲ κρήνῃ νάει, ἀμφὶ δὲ λειμών·
 ἔνθα δὲ πατρὸς ἐμοῦ τέμενος τεθαλυῖά τ' ἀλωή,
 τόσσον ἀπὸ πτόλιος ὅσσον τε γέγωνε βοήσας.
 ἔνθα καθεζόμενος μεῖναι χρόνον, εἰς ὃ κεν ἡμεῖς 295
 ἄστυδε ἔλθωμεν καὶ ἰκώμεθα δώματα πατρός.
 αὐτὰρ ἐπὴν ἡμέας ἔλπη ποτὶ δώματ' ἀφίχθαι,
 καὶ τότε Φαιήκων ἴμεν ἐς πόλιν ἥδ' ἐρέεσθαι
 δώματα πατρὸς ἐμοῦ μεγαλήτορος Ἀλκινόοιο.

ῥεῖα δ' ἀρίγνωτ' ἐστί, καὶ ἂν πάις ἡγήσαιο 300
 νήπιος· οὐ μὲν γάρ τι εἰκότα τοῖσι τέτυκται
 δώματα Φαιήκων, οἷος δόμος Ἀλκινόοιο
 ἥρωος. ἀλλ' ὁπότ' ἂν σε δόμοι κεκύθωσι καὶ αὐλή,
 ὦκα μάλα μεγάροιο διελθέμεν, ὅφρ' ἂν ἴκηαι
 μητέρ' ἐμήν· ἡ δ' ἦσται ἐπ' ἐσχάρῃ ἐν πυρὸς αὐγῇ, 305
 ἡλάκατα στρωφῶσ' ἀλιπόρφυρα, θαῦμα ιδέσθαι,
 κίονι κεκλιμένη· δμῳαὶ δέ οἱ εἴατ' ὀπισθεν.
 ἔνθα δὲ πατρὸς ἐμοῖο θρόνος ποτικέκλιται αὐτῇ,
 τῷ ὃ γε οἶνοποτάζει ἐφήμενος ἀθάνατος ὥς.
 τὸν παραμειψάμενος μητρὸς περὶ γούνασι χεῖρας 310
 βάλλειν ἡμετέρης, ἵνα νόστιμον ἡμαρ ἶδῃαι
 χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐσσί.
 [εἴ κέν τοι κείνη γε φίλα φρονέῃσ' ἐνὶ θυμῷ,
 ἐλπωρή τοι ἔπειτα φίλους τ' ιδέειν καὶ ἰκέσθαι
 οἶκον ἐκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν.] 315

ὥς ἄρα φωνήσας ἵμασεν μᾶστιγι φαεινῇ
 ἡμιόνοους· αἰ δ' ὦκα λίπον ποταμοῖο ῥέεθρα.
 αἰ δ' ἐν μὲν τρώχων, ἐν δὲ πλίσσοντο πόδεσσιν·
 ἡ δὲ μάλ' ἡνιόχευεν, ὅπως ἅμ' ἐποίατο πεζοὶ
 ἀμφίπολοί τ' Ὀδυσσεύς τε, νόῳ δ' ἐπέβαλλεν ἰμά- 320
 σθλην.

δύσετό τ' ἥελιος καὶ τοὶ κλυτὸν ἄλσος ἵκοντο
 ἶρὸν Ἀθηναίης, ἵν' ἄρ' ἔζετο δῖος Ὀδυσσεύς.
 αὐτίκ' ἔπειτ' ἡρᾶτο Διὸς κούρῃ μεγάλῳιο·
 “κλυθί μεν, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη·
 νῦν δὴ πέρ μεν ἄκουσον, ἐπεὶ πάρος οὐ ποτ' ἄκου-

ῥαιομένου, ὅτε μ' ἔρραιε κλυτὸς ἐννοσίγαιος.
 δός μ' ἐς Φαίηκας φίλον ἐλθεῖν ἢ δ' ἐλεεινόν."

ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη·
 αὐτῷ δ' οὐ πω φαίνεται ἐναντίη· αἶδετο γάρ ῥα
 πατροκασίγνητον, ὃ δ' ἐπιζαφελῶς μενέαινευ 330
 ἀντιθέω Ὀδυσῆι πάρος ἦν γαῖαν ἰκέσθαι.

THE END*

NOTES.

BOOK VI.

ΟΔΥΣΣΕΙΑΣ Ζ, "the Ζ of the Odyssey," more fully expressed by Τὸ τῆς Ὀδυσσεΐας Ζ Γράμμα or Ἡ τῆς Ὀδυσσεΐας Ζ Ῥαψωδία. The term γράμμα is used with reference to the numbering of the books of the Iliad and the Odyssey by the letters of the alphabet; the term Ῥαψωδία refers to the amount of the poems recited by a rhapsodist.

Aristarchus (B.C. 222–150), the greatest ancient editor of Homer, first divided the poems each into twenty-four books. Before his time special parts of the poems were referred to by the contents of such parts, and the titles of these parts were called ἐπιγραφαί; e.g. the ἐπιγραφή of the VI Odyssey, is Ὀδυσσεὺς ἄφιξις εἰς Φαίακας.

Besides this prosaic ἐπιγραφή, the books also had metrical titles, that of this book being

Ζῆτα δὲ Ναυσικάα κομίσ' ἐν Σχερίῃ Ὀδυσῆα.

1-47. ATHENA APPEARS IN A DREAM TO NAUSIKAA.

1. ὥς, *thus*, dem. adv., is to be carefully distinguished from ὡς, *as*, relat. adv. — ὅ is dem. pron. *he*. The article very rarely appears as such in Homer, but is generally a *dem. pronoun*, the following noun being appositive; § 937; H. § 653. — ἐνθα, *there*;

i.e. under the olive-shrubs as described at the end of Book V (474-493). — **καθεύδει**: impf. = *dormiebat*, denotes the continuance of the action; for the form, see § 544. — **πολύτλᾱς**: a standing epithet used only of Odysseus.

2. **ὑπνω . . . ἄρημένος**: *ἄρημένος* = *worn out*, a word of doubtful origin, probably from *ἀράω*, which applies well to *καμάτω*, and whence we can readily supply, by zeugma, *overcome*, for *ὑπνω*. Cf. Od. 14. 318, *αἰθρῷ καὶ καμάτῳ δεδμημένον*, and Hor. Od. iii. 4. 11, *Ludo fatigatumque somno*. — **αὐτάρ**: only epic, is always prepositive, and here corresponds emphatically to *μέν*; cf. Il. 1. 51 and 127.

3. **βῆ** = *ἔβη*: the augment is often omitted in Homer. — **ῥ'** = *ῥα*, is enclitic, and epic for *ἄρα*, and is always postpositive. — **ἐς**, Ionic and old Attic for *εἰς*. — **Φαίηκων** is attributive apposition to *ἀνδρῶν*; cf. *ὦ ἄνδρες δικασταί, ὦ ἄνδρες στρατηγοί*. — **τέ . . . τέ** (= *que . . . que*), is less emphatic than *καὶ . . . καὶ*.

4. **πρὶν ποτε** = *antea quidem, in by-gone days*. — **μέν**, continued in l. 7, which, however, is loosely added instead of being joined by an adversative conjunction; this is called Adversative Asyndeton. — **εὐρυχόρῳ**: the second element may be either from *χορός*, referring to the wide dancing-places of the cities, or from *χῶρος*, meaning simply with wide plains; it is usually applied to cities with wide dancing-places, where the dances of the gods were performed. — **Ὑπέρεια**, *Highland*, is regarded by some as meaning placed high in the North, by others as containing mountains; most likely the latter, as the Cyclops were believed to dwell in the mountain caves of Sicily, so that the Phaiakians probably dwelt in the valleys. *Ὑπέρεια*, like *Σχερλα*, etc., is probably a pure creation of the poet's mind.

5. **ἀγχοῦ** = *prope*.

6. **σφέας** = *σφᾶς*, and scanned with synizesis. — **σινέσκοντο**: iterative imperf., from *σινόμαι, who kept plundering*; § 778; H. § 493. Compare this imperf. denoting the repetition of the past action with *καθεύδει*, l. 1, denoting the past action as uninterrupted. — **βίηφι δέ**, for (lit. and) *they were mightier in strength*; gives the cause of *σινέσκοντο*. This use of coördination (parataxis) instead

of subordination (hypotaxis) belongs to an earlier and simpler stage of language than that seen in the more complicated Latin and English. — **βιήφι**: dat. of Respect; the ending **-φι** represents a gen. or dat., either sing. or plur. — **φέρτεροι**: a long final syllable is often shortened before a following vowel; more rarely is a long vowel or diphthong shortened before a vowel in the same word.

7. **ἀναστήσας**, lit. *having made them stand up*. — **ἄγε** = **ἦγε**; see note on **βῆ**, l. 3. The continued action denoted by **ἄγε** is brought to a conclusion by the aor. **ἔσεν**. A.-H. — **Ναυσί-θοος**, 'quick with ships,' a name probably chosen with reference to the method of removal, as Scheria is regarded as an island.

8. This verse is spondaic; that is, it has a spondee in the fifth foot. — **ἔσεν**, *he established them*, aor. of **ἵζω**. — **Σχερίη**: poetic dat. of place, which, while often used in Homer, especially with proper names, is not very common. Some editors read **δ' ἐν**. According to 204, Scheria was an island, which was later identified with Corcyra; see Thuc. i. 25 and iii. 70. Some regard it as probably derived from **σχερός**, and meaning "continuous coast-line." — **ἐκάς** = *procul*. — **ἀλφιστᾶν**: **έων** always becomes one syllable by synezesis, **άων** never. — **ἀλφισταί**, *hard-working* (**ἀλφάνω**, 'to acquire'), the industrious, busy men, in contrast with **θεοὶ ῥεῖα ζῶντες** (*deos securum agere aevum*, Hor. S. i. 5. 101), who know nothing of the toil and trouble of life. A.-H.

9. This verse is dactylic; i.e. it has a dactyl in every foot save the last. — **ἀμφί** is adverbial. — **τείχος**: in building a city, the first thing to be done is to mark out the wall. Cf. Verg. Aen. vii. 157, *Ipse humili designat moenia fossa*. — **ἔλασσε**: aor. of **ἐλάω** = **ἐλαύνω**. "In the figure employed the wall is regarded as a creature to be driven." M. — **πόλει**, *for the city*; § 1165; H. § 767. — **ἐδείματο**: aor. of **δέμω**. The Homeric student never has to make any elisions, for it is all done for him. There is no hiatus here, for **οἶκος** originally began with the digamma, and this was **ἐδείματο φοίκους**. There are many traces of the digamma in Homer.

10. **νηὸς ποίησε**. This phrase has caused many to think that every city of Homer had its temple, but in reality only a few are mentioned. The Greeks usually worshipped in groves and at

altars. *νηούς*, from *νηός*, Attic *νᾱός*, later *νεός*, by *metathesis quantitatatis*. — *ἑδάσσατο*: aor. of *δατέομαι*. In Homer's time such forms were spelt either with double *σ* or with a single *σ*, and the poet was at liberty to choose the form suited to his needs. — *καί*: the repetition of the connective gives fullness, and is called *polysyndeton*, the opposite of *asyndeton*; cf. l. 4.

11. "*But he had already met his doom.*" — *ἤδη* refers to a time prior to our story. — *Ἀιδόσδε*: sc. *δόμονδε*. For this use of *δέ* appended to the gen., cf. the Lat. *ad Vestae*, and Od. 1. 83, *ὄνδε δόμονδε*. *Ἄιδης* in Homer is always the name of a person. The entrance to the house of Hades was across the Ocean-stream, at the limits of the earth, where the Cimmerians dwelt. Thither went Odysseus from Circe's island to consult the spirit of Teiresias of Thebes. — *βεβήκειν*: the *ν* is due to the following *Ἀλκίνοος* to avoid the hiatus.

12. *Ἀλκίνοος*, *stout-hearted*. All other names of the Phaiakians refer to sea-affairs; cf. *Nausithoos*, l. 7. — *τότ'*, *then*; i.e. when Odysseus was in Scheria. — *ἦρχε* = *regnabat*; see note on *καθεῦδε*, l. 1. — *θεῶν . . . εἰδώς*, "*trained in wisdom by the gods.*" — *ἄπο*: the accent is due to the position of *ἀπό* after its noun, which is called "*Anastrophe*"; § 116; H. § 109.

13. *τοῦ*, *of this man*; cf. *ὁ*, l. 1. — *γλαυκῶπις Ἀθήνη*: this apposition of the special name to the previously-mentioned general name is not uncommon in Homer. Cf. Il. 2. 144 f., *μακρὰ θαλάσσης πόντου Ἰκαρίοιο*, and Goldsmith, Traveller, 170, "*But man and steel, the soldier and his sword.*" — *γλαυκῶπις*: epithet used only of *Athene*.

14. *Ὀδυσσῆϊ*: a final short vowel is sometimes lengthened before a single liquid; H. § 93 D. — *μητιώσα*: pres. act. part. from *μητιάω*, *planning*; § 784, 2. a; H. § 409 D.

15. *βῆ δ' ἔμεν*, *she hastened to go*, a frequent expression in Homer, the *ἔμεν* (= *ιμέναι*, l. 50) denoting purpose. GMT. § 772 b. — *θάλαμον*, *bed-chamber*, in the back part of the house, called *γυναικωνῆτις*, where the women's apartments were placed, probably in the upper story; cf. Il. 2. 514, *ὑπερώιον εἰσαναβᾶσα*. — *πολυδαίδαλον*, *richly wrought*. For a description of the palace, see Od. 7.

83-97. — **ἐνι**: see note on **ἄπο**, l. 12. — **κούρη** = Attic **κόρη**, **ο** and **ε** often being lengthened to **ου** and **ει** in Homer. **η** after **ρ** also occurs in **δέρη**, *neck*.

16. **κοιμᾶτ'** = **έκοιμᾶτο**; cf. **καθεῦδε**, l. 1. — **ἄθανάτησι** (= **ἄθανάταις**) agrees with **θεαῖς**, and is dat. after **ὁμοίη**. In 151, when Odysseus first beholds Nausikaa, he likens her to Artemis, for which this line prepares the way. — **φύην καὶ εἶδος**, *in form and beauty*, acc. of Specification; § 1058; H. 718 b. **φνὴ** refers to the harmonious and symmetrical proportions of the figure, and may denote either slenderness, as here, or massiveness, as Il. 2. 58, **εἶδος τε μέγεθος τε φνὴν τ' ἄγχιστα ἔφκειν**, where the likeness is to Nestor. **εἶδος** means beauty of face.

17. **Ναυσικάα**: her first appearance is marked by the prominent place in the verse. — **μεγαλήτωρ**: Vergil's *magnanimus*.

18. **παρ'** = **παρά**, with apocope of the **α**; § 53; H. § 84 D; is here adverbial. — **ἀμφίπολοι** is always feminine, as **θεράπων** is always masculine. "Kings and queens always appear accompanied by servants, usually two." A.-H. — **χαρίτων . . . ἔχουσai**, "*dowered with beauty by the Graces*," which, however, was inferior to Nausikaa's beauty, a gift of the gods; cf. 106-109. In Homer, there is no definite number of Graces. In Il. 14. 276, one, Pasithea, is named; and in Il. 5. 338, they are represented as having worked the **πέπλος** of Aphrodite.

19. **σταθμοῖν ἐκάτερθεν**, *on either side at the door-posts*; they slept there for the purpose of guarding the entrance to the maiden's room. The long ultima of **σταθμοῖν** is another trace of the digamma in **φεκάτερθεν**; cf. l. 9. — **θύραι** (**δικλίδες**, *double-folding*, Od. 2. 345) were two leaves, turning upon pivots, one of which was in the lintel, the other in the threshold. — **ἐπέκειντο**, pluperf. pass., *were shut*; i.e. they had been shut, and still remained so. **ἐπέκειντο** literally means *lay upon the door-posts*, which, in view of the construction of the **θύραι**, could only happen when shut. **ἐπείκειμαι** is used as passive of **ἐπιτίθημι**, the opposite of **ἀνακλίνειν**, *to open*; Od. 11. 525. — **φαεινά**, *shining*; i.e. they were so highly polished.

20. **ἡ δ'**, *but she*. — **ἀνέμου ὥς πνοιή**, *like a breath of wind*; that is, she entered the room in spite of the closed doors. She

went through the keyhole, *παρὰ κληῖδος ἱμάντα*, Od. 5. 802. — *ἐπέσσυτο*, pluperf. pass. of *ἐπισεύω*. λ, μ, ν, ρ, and σ are often found doubled in Homer, contrary to Attic usage. — *δέμνια*, *couch*, usually found only in the plural. The *δέμνια* were covered with *ῥήγεια*; i.e. woolen blankets, or perhaps a sort of mattress. Sometimes *κώεα*, *hides*, were placed under the *ῥήγεια* and other blankets (*τάπητες*) for the purpose of softening the couch; they were covered with linen sheets. As covering for the body the *κλαῖνα* was used, and sometimes woolen blankets were made for this purpose.

21. *στή . . . κεφαλῆς*, *stood at her head*. This is the standing expression for denoting the position of a god or dream when addressing a person lying down. Cf. Verg. Aen. iv. 702, *devolat et supra caput astitit*. — *μιν* = *αὐτήν*, is Ionic, used in all genders, but never in the plural. — *πρὸς μῦθον ἔειπεν* always has the personal acc., which is governed by the *πρὸς* in *προσέειπεν*. A.-H. The separation of *πρὸς* from its verb is called Tmesis.

23. *ὁμιλική* = *ὁμήλιξ*, *a companion*; Lat. *aequalis*. *ὁμιλική* is an abstract noun, and the use of abstract for concrete lends beauty and vigor to the sentence. — *κεχάριστο*, *was dear*.

24. *μιν* is governed by *προσέφη*, not by *ἔεισαμένη*.

25. *τί νύ*, *how, pray?* — *μεθήμονα γείνατο μήτηρ* represents the negligence of the maiden as an inborn characteristic, and therefore is more forcible than the simple, “Why are you?” M.

26. *τοι*: ethical dat.; § 1171; H. § 770. “*τοι* is repeated in *μοι*, l. 59.” Merriam. — *ἀκηδέα* is predicative, *σιγαλόεντα* is appositive. *σιγαλόεντα* is a standing epithet; that is, it is applied to the normal state of the object, regardless of what its state may be at the time of speaking. “The ships are swift even when they are drawn up on land.” “The heaven is starry even in broad daylight.” Seymour. In speaking of the *πέπλος* taken by Hekabe as a gift to Athene, Homer says *ἀστήρ δ’ ὥς ἀπέλαμπεν*, Il. 6. 295.

27. *γάμος*: the marriage ceremonies consisted of a bounteous feast, given to the relatives and friends of the bride by her father, and there were music and dancing at the feast. Towards dark the bridegroom conducted his bride to his home, and the procession moved along, accompanied by the wedding-song and the sound of

the flute. Behind the procession walked the mother of the bride, with the torches kindled at her paternal hearth; and on arrival at the bridegroom's house, the young couple were received by his mother, also with burning torches in her hand. — **σχεδόν ἐστιν**, *is near*, Lat. *instat*. — **ἴνα** = *ἐν ᾧ*, Lat. *ubi*. — **καλά**: sc. *εἴματα*.

28. τὰ δέ, and *others*, corresponding to *καλὰ μέν* as if it were *καλὰ δέ*, or as if *τὰ μέν* went before. **κέ** = Attic *ἄν*. — **οἳ κέ σ' ἄγωνται**: subj. of Anticipation in the conditional relative sentence; § 1434; H. § 916. The reference is to the bridal procession, for whom, as a scholiast tells us, it was customary for the bride to prepare garments.

29. ἐκ τούτων, *therefrom*; i.e. from the wearing and giving of fine clothes. — **τοι**, ethical dat., "*you know*." — **φάτις**, *repute*. — **ἀνθρώπους ἀναβαίνει**, *goes forth among men*; cf. Od. 8. 74, *κλέος οὐρανὸν εὐρὺν ἵκανε*. *φάτις* is here slightly personified as Vergil's famous *Fama* (Aen. iv. 173 foll.). For an instance of complete personification, cf. Il. 2. 93, 94, *μετὰ δὲ σφισιν ὄσσα δεδήειν | ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος*. Personification renders the abstract concrete, and thereby lends greater vividness to the description.

30. ἐσθλή occupies the prominent place in the verse, and is therefore to receive special emphasis. — **χαίρουσιν δέ**: a good example of a paratactic sentence denoting result. Cf. Il. 1. 9, *Ὅ γὰρ βασιλῆι χολωθείς | νοῦσον ἀνὰ στρατὸν ὦρσε κακήν, ὀλέκοντο δὲ λαοί*, where *δέ* is to be rendered *so that* as here. Cf. note, l. 6. — **πότνια** is simply a title of honor, and is used in addressing both immortals and mortals.

31. ἀλλ' ἵομεν, *Well, then, let us go*. *ἵομεν* is hortatory subjunctive, and is an example of the subjunctive with "short vowel"; § 780. 1; H. 373 D. — **πλυνέουσai**: a circumstantial participle denoting the purpose of *ἵομεν*. — **ἅμ' ἡοῖ φαινομένηφιν**: an expression of frequent occurrence in Homer, and similar expressions occur throughout the language; cf. *ἅμα τῇ ἡμέρᾳ* (Xen. An. ii. 1, 2), and *ἅμα ἡλίῳ ἀνατέλλοντι* (Xen. An. ii. 1, 3).

32. καί, *also*, belongs to *ἐγώ*.

33. ἐντύνει: aor. subj. with synizesis, as *ἔσσει*. Notice the rhyme in the two words. — **ἔτι**, because *δὴν* = *δφήν*.

35. πάντων Φαιήκων belongs to ἀριστῆες. — ὅθι = ἐν οἷς, as ubi = in quibus, *Among whom also thou wast born*; literally, *Among whom also to thee is thy family*. — τοὶ αὐτῇ: this use of the enclitic forms along with the proper case of αὐτός is frequent in Homer. By many scholars this line has been bracketed as spurious, on the ground that it is weak and pointless to tell Nausikaa that she is a Phaiakian; but Dr. Merriam has shown that it is an example of that wonderful painting in the background for which Homer is so justly famous. By these simple words the poet gives us an idea of the state of affairs in the house of Alkinoos in regard to his daughter's marriage; how distasteful the suitors are to her; how greatly the family long for her to contract a marriage with one her equal in rank, and how eagerly they look forward to the consummation of this, although separated from the rest of the world and having no communication with it. It paves the way to Nausikaa's secret wish that Odysseus may remain in Phaiakia and become her husband; also to the beautiful lines in which she pictures the suppositions of the gossiping public, and the astounding offer of Nausikaa's hand to Odysseus by Alkinoos himself (Od. 7. 313). It is by just such simplicity that the poet unfolds his story, and lets in a flood of light upon the reader.

36. ἄγ' = ἄγε, imperat. of ἄγω, has almost become an adverb, and like φέρε or ἴθι, *come!* may be used as a particle of exhortation, with either the sing. or plur. Cf. Il. 2. 331, ἄγε μίμνετε πάντες. — ἡῶθι πρό, *in the morning early*. πρό is adverbial, and has no effect upon ἡῶθι, which is a dat. of time.

37. ἐφοπλίσαι. It is not meant that Alkinoos should harness the mules to the wagon, but that he should have it done, the verb being used in a causative sense. Cf. Κύρος τὸν παράδεισον ἐξέκοψεν (Xen. An. i. 4. 10). — ἥ κεν ἄγῃσιν, *which should carry = so as to carry*. This is a relative clause of purpose = ἣ ἄξει in prose; cf. Lat. *currum qui vehere queat*, and see § 1443.

38. ζῶστρά. What these were is not exactly clear. By some they are regarded as simply girdles, but A.-H. say they were probably garments for men corresponding to the πέπλος of women. They were evidently made of some wash-material. — πέπλους. The

πέπλος was a large, full robe worn by women, often made of the finest material and adorned with the richest patterns. It was worn over the common dress, and fell in graceful folds about the body. Famous was the *πέπλος* of Athene, which was richly embroidered with mythological subjects, and carried like the sail of a galley in the public procession at the Panathenaia. — *ῥήγεια* were colored rugs or woolen blankets used generally as covering for the bed (see note, l. 20), but sometimes as coverings for seats or as garments like the *φᾶρος*.

39. *καὶ δέ . . . κάλλιον*, *and, also, for thyself, it is much more seemly so*. *καὶ δέ* is epic, the words being regularly separated in Attic. This gives another reason why they should take the mules and cart. — *πόδεσσιν*: epic for *ποσίν* = *πεζή*; cf. *πεζοί*, 319.

40. *ἀπό*, *far from*, belongs to *εἰσι*. — *πλυνοί*, *laundry-pits*, were probably pits dug in the earth, and connected with the streams by troughs, and the clothes were washed by treading (cf. 92). The pits used by the Trojans were of stone and beautiful; *καλοὶ λαῖνεοι*, II. 22. 153. — *πόληος* = *πόλεως*.

41. *ἡ μὲν*, *she*, as in l. 1. *μὲν* corresponds to *δέ*, l. 48.

42. *φασί*, "as Od. 3. 84, of oral tradition, without any idea of uncertainty." A.-H. — *αἰεὶ* belongs with *ἀσφαλές*. Scholars have objected to lines 42–47 on the ground that they are inconsistent with the description of Olympus given in the Iliad (1. 420), which is there called *ἀγάννιφος*, etc.; and in such passages the Chorizontes founded their belief that the poems were by different authors. There is certainly inconsistency, but it is not material, and such inconsistencies may be found in all tales in which fairyland enters to any large extent, because it is almost impossible for man to live wholly outside of the real world. Perfection is unnatural. Inconsistencies of like moment are found in Vergil, Dante, Shakspeare, Milton, and many novelists. While the two descriptions are inconsistent with each other, they are wholly consistent with the character of the poems in which each is found. In the Iliad, where wars and angry contests abound both among gods and men, the rugged and rough appearance of Olympus (which, in Homer, is always the Thessalian mountain) is but the natural view of the

poet; while in the Odyssey, where wars and angry contests have passed away, the peaceful, joyous abode of the gods is seen. This episode, containing the only full description of Olympus, is very artistically interwoven here, as intimating the future quiet among the gods and the final triumph of Odysseus. Lucretius (3. 18-22) has translated the passage:

*Apparet Divum numen sedesque quietae,
quas neque concutiunt venti, neque nubila nimbis
aspergunt, neque nix acri concreta pruina
cana cadens violat semperque innubilus aether
integit, et large diffuso lumine rident.*

43. οὐτ' ἀνέμοισι: explanatory asyndeton. This omission of connectives occurs much oftener in Homer than in later Greek. — ποτ' belongs to all three clauses.

44. μάλα qualifies ἀνέφελος, *wholly cloudless*, a separation of the adverb from its word, which is not at all infrequent.

45. πέπταται, "*is outspread*," as a garment. Cf. 94, where πέτασαν is used for spreading out the newly-washed clothes along the beach. — ἄνέφελος, with long *ā*. Heaven and Earth were supposed to be separated by clouds with self-opening gates, guarded by Hours, and through these gates the gods passed on their journeys between heaven and earth; cf. Il. 8. 393-395. Very amusing is the scene in the Birds of Aristophanes (see 1494-1551), in which, a city being built in the clouds, all savours arising from sacrifices on earth are interrupted, and the gods are being starved out. — λευκή, *bright*, in its original sense; cf. Lat. *lux*. — ἐπέδεδρομεν, "*plays over*," "the Perfect, as πέπταται, of a continuous result." A.-H.

46. τῷ ἔνι, *there*. τῷ is demonstrative; cf. note, l. 1, and for ἔνι, see note on ἀπο, l. 12. — ἡμέατα πάντα, "*all their days*." Cf. omnes annos, Hor. Od. ii. 9. 14; Verg. Aen. i. 74.

47. ἔνθα, *thither*. — ἐπεί, *when*. Notice the similarity in construction of ἐπεί and Lat. *ubi*. — διεπέφραδε, sec. aor. redupl. of διαφράζω.

**48-84. NAUSIKAA OBTAINS PERMISSION FROM HER FATHER,
AND STARTS FOR THE LAUNDRY-PITS.**

48. Ἡώς, *Eos*, Lat. *Aurora*, the goddess of morn, daughter of Hyperion and Theia, wife of Tithonos, and mother of Zephyros, Notos, Euros, and Boreas. It was thought that she arose every morning from the bed of Tithonos and mounted with her swift-footed colts into the sky, in order to bring light into the world. — **μιν** refers to *κούρη*, and *Ναυσικάαν* is explanatory apposition.

49. ἄφαρ, *forthwith*, stands at the head of a sentence when followed by *δέ*, but otherwise it follows one or more words. — **ἀπεθαύμασε**, *she marvelled greatly*. *ἀπό* is intensive; cf. *de in de-mirror*. — **ὄνειρον**, *dream*. Dreams were thought to come through two gates, one of ivory and the other of horn. Through the ivory gate came false dreams, through the gate of horn true dreams. Cf. Od. 19. 562-567:

δοιαί γὰρ τε πύλαι ἀμενηνῶν εἰσὶν ὀνείρων·
αἱ μὲν γὰρ κεράεσσι τετεύχεται, αἱ δ' ἐλέφαντι·
τῶν οἳ μὲν κ' ἔλθωσι διὰ πριστοῦ ἐλέφαντος,
οἳ ῥ' ἐλεφαίρονται ἔπε' ἀκράαντα φέροντες·
οἳ δὲ διὰ ξεστῶν κεράων ἔλθωσι θύραζε
οἳ ῥ' ἔτυμα κραίνουσι βροτῶν ὅτε κέν τις ἴδῃται;

and Verg. Aen. vi. 893-896:

*Sunt geminae Somni portae quarum altera fertur
cornea, qua veris facilis datur exitus Umbris;
altera candenti perfecta nitens elephanto
sed falsa ad caelum mittunt insomnia Manes.*

Lucian (*Vera Historia*, 2. 33), however, says there are four gates. It was also believed that true dreams came after midnight. Cf. Mosch. 1. 2:

νυκτὸς ὅτε τρίτατον λάχος ἵσταται, ἐγγύθι δ' ἠώς,
εὔτε καὶ ἀτρεκέων ποιμαίνεται ἔθνος ὀνείρων;

and Hor. Sat. i. 10. 33:

Post mediam noctem visus, cum somnia vera.

50. βῆ δ' ἵκναι: see l. 3 and l. 15. ἵκναι is also sometimes read here, but ἵκναι accords with the best Mss. — ἀγγεῖλαι, opt. in a final sentence of Design after a past tense. Cf. ὄφρα ἐντύνεται, l. 33, and note carefully the difference from the Latin. In Greek, the *sequence* is of *moods* and *not* of *tenses*, the *subjunctive* being used after *primary*, and either the *subjunctive* or *optative* after *historical* tenses.

51. πατρὶ . . . μητρὶ, explanatory apposition to τοκεῦσι; cf. l. 48. — φίλῳ = *suo*, *her*, a frequent use of φίλος in Homer. An adjective belonging to two or more words commonly precedes them all and agrees with the first, though it sometimes stands after the first. — ἔνδον, *within*; i.e. ἐν τῷ μεγάρῳ. The μέγαρον, or hall of the men, was the chief room of the palace, and was a large room resting on columns. It is called shady (σκιεῖς), perhaps in comparison with the airy πρόδομος, as the light entered only through windows at the sides or an opening in the ceiling, which also served to let out smoke. The floor was of stone, and the walls were covered with large pieces of polished metal. — ἔόντας: sc. αὐτούς. ἔόντας is supplementary participle. Cf. Lat. "*nacta autem est intus exsistentes.*"

52. ἡ μὲν: i.e. her mother, in contrast with τῷ δέ, l. 50, her father. — ἐπ' ἑσχάρῃ, *by the hearth*. The ἑσχάρα was below the opening of the ceiling in the μέγαρον, and

upon it a fire was kept continually ablaze, often for light rather than heat. Here were placed the seats of honor. — ἦστο, impf. of ἦμαι. The simple form is mostly poetic, κάθημαι being used in model prose. — γυναιξίν: see note, l. 3.

53. ἡλάκατα "are the threads in the process of twisting between the fingers of the right hand from the wool on the distaff (ἡλακάτη) held in the left." Mer. — ἀλιπόρφυρα: probably the Phoenician purple from the juice of the trumpet-snail (*murex*). — θύραζε ἐρχομένῳ, *just going out doors*.

1.



ἡλακάτη.

54. ξύμβλητο, 2 aor. mid. = συνεβάλετο, with metathesis and syncope. — μετά, to. — βασιλῆας (βασιλέας), twelve *princes*, same as γέροντες, *elders*, who form the council of the king and are the aristocracy of Scheria. Cf. *elders of Moab* with *princes of Moab*, Num. 22. 7, 8.

55. βουλὴν: this was the council of princes, which always considered beforehand the measures which were put before the general assembly of the people or ἀγορά. — ἵνα, *whither*; cf. ἐνθα, l. 47. Cf. this use of ἵνα with that in lines 50 and 58. — μιν = αὐτόν. — κάλειον (ἐκάλουν), imperf. as pluperf., because the summons was looked upon as incomplete until the appearance of the person summoned. A.-H.

56. μάλ' ἄγχι στᾶσα, *standing very close*, a strong expression, emphasizing the affectionate relationship existing between father and daughter.

57. οὐκ ἂν δῆ, *could you not, please?* — ἐφοπλίσσεις, potential optative in a begging question; § 1329; H. § 872. — ἀπήνη, like ἄμαξα, seems to have been a four-wheeled wagon, used for carrying people and goods.

58. ἄγωμαι: in final and object clauses, the subjunctive is usually found after potential optatives or after optatives in a protasis referring to the future. See GMT. § 180.

59. πλύνέουσα: see l. 31. — τά, relative; the forms of the article beginning with τ are often so used.

60. καὶ δέ, *and, further*; see l. 39. — μετά, with dat. is poetic for the Attic μετὰ and gen. — ἐόντα: observe the transition from the dat. to the acc., a frequent construction in Greek, the participle agreeing with the omitted subj. acc. rather than with the expressed dat. object. Cf. Xen. An. i. 2. 1, καὶ Ξενίῳ τῷ Ἀρκάδι ἦκειν παραγγέλλει λαβόντα τοὺς ἄλλους. See § 928. 1.

61. βουλὰς βουλευέιν, *to hold councils*. This is called the *Figura Etymologica*, and is quite common in Homer; cf. δαίνν δαῖτα (Il. 9. 70), μῦθον μυθεῖσθην (Od. 3. 140), ξείνους ξεινίζειν (Od. 3. 355). βουλὰς is cognate acc. — χροῖ, *on your body*; locative. A.-H. — ἔχοντα: note the rhyming with ἐόντα. "This passage is characteristic of woman's craft, which wishes to conceal the real ground." A.-H.

62. τοί, dat. of possession. — ἐνὶ μεγάροις, *at home*, the plural μέγαλα denoting the whole house. — γεγάασιν = εἰσιν; cf. *nati sunt*.

63. οἱ δύο(ο), partitive apposition to νῆες. Cf. Caes. B. G. i. 53. 4, *Duae filiae altera occisa, altera capta est*. The article may be used with the numeral when a part of the number is to be distinguished. Cf. Od. 3. 299; Thuc. i. 10. 2, καίτοι Πελοποννήσου τῶν πέντε τὰς δύο μοίρας νέμονται. — τρεῖς: the same young men who are mentioned in Od. 8. 118 f. as taking part in the gymnastic sport, Halios, Klytoneos, and Laodamas. For the meeting with Odysseus it was necessary that Nausikaa should have men's clothing with her; cf. 28 with 62. Faesi. — ἡίθεος: a youth, come to manhood, but not yet married, answering to the feminine παρθένος.

64. οἱ δέ refers only to the last three, since the wash of the married sons would be cared for by their wives. A.-H. — ἔχοντες, *wearing*.

65. ἐς χορόν, *to the dance*. Nothing is definitely known of the character of the dance in Homeric times, save that it was used on joyous occasions, and was accompanied by music and probably by measured steps and gesticulation. — τά is demonstrative, and belongs to πάντα, *all this*.

66. αἶδετο γάρ: gives the cause of her silence about her own affairs, and is a natural characteristic of her maiden modesty. — θαλερόν, *blooming*; i.e. in the bloom of youth. Cf. Dryden's *Alexander's Feast*:

The lovely Thais by his side
Sate like a blooming eastern bride
In flower of youth and beauty's pride.

67. ὁ δέ, *but he*. — νόει, "*understood it all*." Cf. Il. 1. 333, αὐτὰρ ὁ ἔγνω ᾗσιν ἐνὶ φρεσὶ φώνησέν τε, said of Achilles when the heralds came from Agamemnon to demand Briseis and were standing speechless before him. — ἀμείβετο μύθῳ, *answered*. Cf. Od. 12, 278, στυγερῶ μ' ἡμείβετο μύθῳ, and Lat. "*respondebat sermone*."

68. τευ ἄλλου = τινὸς ἄλλου, the Ionic having τευ for του, secondary form of τινός, *eu* often corresponding to Attic *ou*.

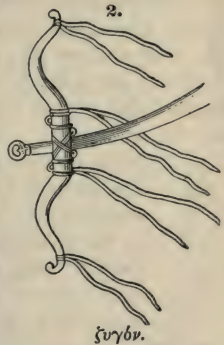
69. ἔρχεν = ἔρχον; cf. Od. 17. 22, ἀλλ' ἔρχεν, inferential asyndeton. A.-H. — ἀτάρ: cf. note, l. 2; here marks the transition to another thought. — δμῶες: properly slaves taken in war, and then used for slaves generally.

70. ὑπερτερύη, “with a rack above”; i.e. with a large chest above for the reception of a greater quantity of the goods to be transported. A.-H. Others regard this simply as the wagon-box, since it is always described as of rectangular shape and made of wood.—ἀραρυῖαν, fitted, perf. part. fem. of ἀρηρῶς, from ἀραρίσκω.

71. ἐκέκλετο, redupl. 2 aor. of κέλομαι, which is equivalent to καλέω + κελεύω. — τοί δέ, and they. τοί and ταί are both demonstrative and relative, and are the epic and Doric plurals of οἱ and αἱ.

72. οἱ μὲν, in contrast with κούρη δέ, l. 74. — ἐκτός, without; i.e. before the door on the street. A.-H.

73. ὦπλεον, were getting ready. This is a poetic word for the usual ὀπλίζω, and is found only here. It contains an easily supplied zeugma, and is equivalent to they dragged out and proceeded to get ready. — ὑπαγον, they led under; i.e. under the yoke. The imperfect is used because the action was not looked upon as finished until the yoking took place, and because the animals were probably not brought simultaneously, but one followed the other. — ζεύξαν, aor., because now the action is completed and no longer looked upon in its continuance. The yoke (ζυγόν), made of ash, maple, or beech-wood, was fastened to the pole (ῥυμός) by means of a long strap (ζυγόδεσμον), and the pole was inserted firmly in the axle. The yoke was fastened on the animal by means of straps passing under the neck.



74. ἐσθήτα, “clothing, collectively in the sense of ‘wash.’” A.-H. — φαινήν: cf. note on σιγαλόεντα, l. 26.

75. τὴν μέν, *it*; i.e. the clothing. — κατέθηκεν, *she put down*. Note the force of the preposition, and compare ἐτίθει, l. 77. — ἐπ' ἀπήνῃ: the dative is here used to emphasize the result of the motion. Cf. ἐν κίστῃ (l. 76), ἀσκή ἐν αἰγείῳ (l. 78), and Liv. i. 58. 11, (*Lucretia*) *cultrum in corde defigit*. Cf. this use of the dative with Od. 1. 146, κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχεναν, where there can be no result of motion. The position of the preposition between substantive and adjective is common in the poets, but rare in prose, save with ἐνεκα. It is common in Latin, both in prose and in poetry.

77. ἐν is adverbial. — ὄψον: cooked meat, or meat opposed to bread and other provisions; then relish, from being eaten with bread; and finally *rich fare, dainties*. — οἶνον: from this it seems that wine-drinking was common among the women of that time. The wine was always mixed with water, the mixture generally containing more water than wine, and the mixture of half with half (ἴσον ἴσῳ) was very unusual. The drinking of unmixed wine (ἄκρατον) was considered barbarous. — ἔχεναν, aor. of χέω.

78. ἀσκή ἐν αἰγείῳ: see note on ἐπ' ἀπήνῃ, l. 75. The ἀσκή was a leather bottle, usually a goat-skin, the raw side of which was kept outside, the seams being tightly sewed and pitched, and the neck closed by binding with a cord. The ἀσκή is still in use in the East and in Southern Europe, and is used both for transporting and for storing wine and oil. — ἐπεβήσето, Ionic aor. mid. of ἐπιβαίνω, a form always used by Homer instead of ἐπεβησάμην.

4.



λήκυθος.

79. λήκυθος, *oil-flask*, a narrow-necked vessel with a handle. Many have been found in tombs, where they were placed in the coffin with the dead. — ὕγρον, "*limpid*"; i.e. the oil flowed freely. Cf. Od. 4. 458, ὕγρον ὕδωρ, and Il. 5. 902, 903, γάλα λευκόν . . . ὕγρον ἔδν.

80. εἰως, *in order that, properly until, but here final*; GMT. § 614. 2. — χυτλώσαιο means both *bathing* and *anointing*.

3.



ἀσκή.

81. σῖγαλόεντα, *shining*, in reference to the highly-polished state of the leather. σῖγαλόεντα belongs to ἡνία.

82. μάστιξεν δ' ἐλάαν, *and she lashed them to make them go*. ἐλάαν, infin. of purpose from ἐλάω = ἐλαύνω, out of ἐλα-νυ-ω. — ἡμιόνουιν, *by the two mules*; the gen. is causal.

83. τανύοντο, *pulled*, lit. *stretched themselves*. — φέρον δ': chiastically placed to τανύοντο and paratactic = φέρουσαι. φέρον is oftener said of two-wheeled wagons, the weight of which rested more on the tongue, and therefore also upon the shoulders. A.-H. φέρον = *they bore*, but ἤγον = *they dragged*, which is the more usual word. — αὐτήν: of the person in contrast with the thing; cf. Il. 1. 4, αὐτοὺς δὲ ἐλῶρια τεῦχε κύνεσσιν. Cf. *ipse*, which has a like distinctive character with αὐτός, and is often used to contrast *persons* with *things*, as riders with their horses, sailors with their ships, a master with his household, the inhabitants of a town with the town, etc.

84. ἅμα τῇ γε: explanatory asyndeton. We should naturally expect a γάρ, but its omission lends animation to the description. — κίον: i.e. on foot; cf. l. 319, πεζοί. — ἄλλαι, *also, too*. This use of ἄλλος in the predicate is found in both prose and poetry, and was imitated in Latin. Cf. *Eo missa plaustra iumentaue alia*, Liv. iv. 41. 8.

85-126. THE WASHING AND BALL-PLAY OF THE MAIDENS.

THEIR SHOUTS AWAKEN ODYSSEUS.

85. αἱ δ' ὅτε δῆ, *when now they came*. — περικαλλέ': observe the strengthening force of περί, and compare *per* in *perfacilis*, *permultus*, *pergratus*, etc. — ἴκοντο: cf. note on ἐπέι, l. 47.

86. ἐνθ', *where*. — ἦτοι and δέ correspond with each other as μέν and δέ. A.-H. — πολύ, *in abundance*, used predicatively. — δ' = *for*, is causal. Cf. note on δέ, l. 6.

87. ὑπεκπρόρειν, "flowed from below (ὑπέκ), passed on (πρὸ), and ran out again." ὑπεκπρόρει, as hist. present, is read here by some editors. — μαλά περ, *however*, as an adverb of enhancement like *quamvis*. περ belongs to ῥυπῶντα, and its regular position is

after its participle, but it sometimes combines with an adverb. Cf. Il. 15. 604, "Εγειρεν"Εκτορα Πριαμίδην μάλα περ μεμαῶτα. — καθή-
ραι, so as to cleanse, inf. of result.

88. ἔνθ', then, apodosis to ὅτε, l. 85. — ὑπεκπροέλυσαν: they loosed the mules from under (ὑπέκ), and sent them forth (πρό) to graze.

89. τὰς μέν, them; i.e. ἡμίονους. — σεῦαν, aor. ind. of σεύω, like ἔχεναν from χέω.

90. τρώγειν, inf. of purpose; cf. ἐλάαν, l. 82.

91. μέλαν, dark. This may be due either to the shade thrown on the water or to impregnation by some mineral substance.

92. θοῶς belongs to προφέρουσαι.

93. The aorist with ἐπεί, as in Lat. with *ubi*, *postquam*, etc., is translated like the pluperfect.

94. πέτασαν: sc. τὰ εἴματα. — ἧχι μάλιστα, just where. Cf. Lat. *ubi potissimum*.

95. ποτί, upon, is Doric for πρός, and is often found in Homer. — ἀποπλύνεσκε, kept washing clean. In the idea of the waves washing the pebbles clean, there must needs lie some notion of motion, as the waves must dash against the pebbles to cleanse them, and hence ποτί χέρσον, pregnant after ἀποπλύνεσκε.

96. λοεσσάμεναι, from λοέω, the old and Homeric form of λούω, of which two stems appear, λοφ- and λοφε, the former giving λου- and the latter λοε by dropping the φ. — λίπ': found only in this form, and explained by some as λίπα, adverb = *unctuously*, and by others as a dat. = λίπαϊ, the generic name followed by ἐλαίῳ, the specific name.

97. δείπνον, during the historic period, was the chief meal of the day, our dinner, and was usually taken about sunset. ἀκράτισμα was breakfast, and ἀριστον was luncheon, taken about midday. But in Homer's time, the ἀριστον was breakfast, δείπνον was dinner, and δόρπον was supper. Cf. Aesch. Fr. 168, ἀριστα, δείπνα, δόρπα θ' αἰρεῖσθαι τρίτα. — ἔπειτα refers to the temporal participle, but is grammatically connected with the leading verb. — ἐλλοντο: cf. ἔλοντο, l. 91.

98. εἴματα, subj. accus. of *τερσήμεναι*. For this rare construction after μένω, cf. Il. 1. 422, μένον δ' ἐπὶ ἔσπερον ἐλθεῖν, and Aesch. Eum. 677, μένω δ' ἀκούσαι.

99. αὐτή: see note, l. 83.

100. δ' ἄρα, "in apodosis to ἐπελ." A.-H. — ἔπαιζον, "began to play." — κρήδεμνα: these were a sort of veil with flaps hanging down on the sides, and these flaps could be thrown over the face so as to cover it entirely; hence they were cast off, as the flaps would have greatly interfered with the sport.

101. τῇσι = ταῖς, for them; § 1167. — λευκώλενος: an epithet denoting rare beauty. Cf. πήχεε λευκῶ, Il. 5. 314. — μολπῆς, sport, combined with dancing and singing, with which the throwing and catching of the ball kept time.

102. οἷη δ' Ἀρτεμις introduces one of the famous Homeric similes, imitated by Vergil, but with diminished effect, for his comparison is unreal. Here we have a maiden among her maidens in a lonely woodland scene compared with a goddess in like situation; but in Vergil, Dido, surrounded by her counsellors and warriors, as she walks in state through the city, is compared with Diana, as she leads the dances among her mountain-nymphs. Moreover, Dido is motherless, but Nausikaa has a mother to rejoice in her beauty as Leto in that of Artemis. Thus Vergil is compelled to omit line 108, the most beautiful of the entire passage. See Gell. ix. 9. 12 ff. Verg. Aen. i. 498-504:

*Qualis in Eurotae ripis aut per iuga Cynthi
exercet Diana choros, quam mille secutae
hinc atque hinc glomerantur Oreades; illa pharetram
fert humero, gradiensque deas supereminet omnes:
Latonae tacitum pertinent gaudia pectus;
talis erat Dido, talem se laeta ferebat
per medios, instans operi regnisque futuris.*

Which, in turn, has been imitated by Spenser, Faery Queene, ii. 3. 31:

Such as Diana by the sandy shore
Of swift Eurotas or on Cynthus greene,
Where all the nymphs have her unwares forlore,
Wand'reth alone with bow and arrow keene
To seeke her game.

— εἶσι has here a present meaning, not its usual idea of futurity; cf. l. 131. — λοχέαιρα (*lós + χέω*) is a standing epithet of Artemis.

103. “Τηϋγετον and Ἐρύμανθον, the long mountain ridges of the Lakonian Taygetos and Arcadian Erymanthos, are two hunting-grounds, through the rich valleys of which Artemis roams after game.” A.-H.

104. ὠκείης = ὠκείαις, dat. plur. from ὠκός. Homer rarely uses the plural in -αῖς.

105. τῇ, *her.* Homer often uses the article as a demonstrative or a personal pronoun; cf. lines 13, 24, 41, 52. — νύμφαι: these were daughters of Zeus, as the rain-god, and playmates of Artemis. They were goddesses of the lower rank, and were named according to the places to which they were attached, such as Νηρηίδες, sea-nymphs; Ναϊάδες, spring-nymphs; Ὀρεστιάδες, mountain-nymphs; Δρυάδες, tree-nymphs, etc. They were not immortal.

106. ἀγρονόμοι, *woodland*; cf. Π. 20. 8 ff., αἱ τ' ἄλσέα καλὰ νέμονται καὶ πηγὰς ποταμῶν καὶ πῖσέα ποιήεντα. — Δητώ: the sympathetic love of the mother, introduced as watching her daughter, raises the comparison beyond its immediate purpose, and presents a touching life-like picture. A.-H. It is a beautiful and artistic way of telling the simple devotion that exists in the household. Cf. also lines 57, 68, 69.

107. ὑπέρ belongs to ἔχω. — μέτωπα: μέτωπον is properly the *space* between the eyes, then the *forehead*, which, being the most prominent part, is used in the plural to denote the whole face. Cf. μέγαρα, l. 62, used for the whole house.

108. καλαὶ δέ τε πᾶσαι, *though all are beautiful.* For their beauty, see l. 18, Χαρίτων ἀπο κάλλος ἔχουσαι.

109. ὥς corresponds with οἷη, l. 102, for which we should expect τοῖη, as τοῖος is the regular correlative of οἶος. — μετέπρεπε = *excellebat.*

110. ἔμελλε, *was thinking of.* The yoking of the mules and the folding and packing of the clothes does not take place till l. 252, and the game of ball is not yet over. — νέεσθαι has a future sense like εἶμι.

111. **ζεύξασα**: this participle and **πτύξασα** are subordinate to **νέεσθαι**, not to **ἐμελλε**.

112. **ἀλλ' ἐνόησε**: a frequent formula, *thought of other things*; i.e. conceived a new plan. See Od. 2. 382.

113. **ὥς**, *that*, final. — **ἔγροιτο**, from **ἐγείρω**.

114. **ἦ**: see note, l. 37. — **οἷ**: § 1164. — **πόλιν**: terminal accusative. Cf. Od. 7. 22, **ὦ τέκος, οὐκ ἂν μοι δόμον ἀνέρος ἡγήσαιο**.

115. **ἔπειτα**, *thereupon*, as a result of **ἀλλ' ἐνόησε**. — **μετ' ἀμφίπολον**, *to one of the attendants*. — **βασίλεια**, *princess*. Cf. *βασιλεύς* used of a prince, l. 54, and Vergil's *regina sacerdos* referring to Ilia, Aen. i. 273.

116. **ἀμφιπόλον**: § 1099; H. § 739. — **ἄμαρτε**: observe the chiasmic position with **ἔρριψε**, and the expressively emphatic asyndeton. The subject of **ἄμαρτε** is *Ναυσικάα*, not *σφαῖρα*, and the same is true of **ἐμβαλε**. — **δίνῃ**: see note, l. 75.

117. **αἱ δέ**: *Nausikaa and her maids*. — **ἐπί**, *thereat*, adv. — **μακρόν**, "*far, so that the loud cry is measured by the eye, as it were.*" A.-H.

118. **ἕζόμενος**, *sitting up*; i.e. Odysseus was lying down, and he rose to a sitting posture. Cf. Il. 2. 42, **ἔζετο δ' ὀρθωθείς**. — **ῥρμαινε**, etc., offers another example of the beautiful way in which Homer allows the action of the poem to develop itself. It is a far more artistic method than that of introducing some one to tell us what will enable us to understand the future action, as was done later by the dramatists in their prologues, especially by Euripides.

119. **ὦ μοι ἐγώ** = **ὦ μοι ἐγὼ δειλὸς εἰμι**. Cf. Od. 5. 299. For **μοι**, see l. 26. — **τέων** = **τίνων**. "By these questions, and l. 172, it is not presupposed that Leukothea has designated the land of the Phaiakians as the end of his journey, '**ὅθι τοι μοῖρ' ἐστὶν ἀλύξαι.**'" A.-H. — **ικάνω** and **ἔκω** have in Homer, as **ἦκω** and **ὄχομαι** in Attic, a perfect meaning.

120. "The general question-word in Homer is **ἤ** or **ἥε**, but in a double question (Attic **πότερον . . . ἤ** = *utrum . . . an*) we have **ἤ** or **ἥέ** in the first member, **ἤ** or **ἥε** in the second." A.-H. to Od. 1. 175. — **ὑβρισταί** and **ἄγριοι** are used in reference to his treatment by the Cyclops and Laistrygonians, while **φιλόξενοι** (l. 121) refers

to the Phaiakians. — οὐδέ = καὶ οὐ, so that οὐ throws its force upon δίκαιοι, οὐ δίκαιοι, litotes, being more emphatic than ἀδικοι. In Attic prose καὶ οὐ is always used after an affirmative.

121. Observe the chiasm in these two lines:

ὑβριστὰι τε καὶ ἄγριοι οὐδὲ δίκαιοι

φιλόξεينوι νόος θεουδής.

122. ὥς τε, a particle of comparison, as usual in Homer; GMT. § 585. — κουράων, of maids; i.e. proceeding from maids. Cf. Od. 4. 45, ὥς τε γὰρ ἡελίου αἴγλη πέλεν ἡὲ σελήνης. — θήλυς, womanly; i.e. delicate. θήλυς is often used in poetry as feminine.

123. Verses 123 and 124 are bracketed by the best editors, as being improperly transferred from Il. 20. 8, 9, and 58, since after 119 ff. Odysseus can no longer doubt whether the voices come from maidens or nymphs. A.-H.

125. ἦ νύ που, surely now, I ween. — σχεδόν: cf. l. 5.

126. ἄγε: cf. l. 36. — αὐτός = ipse, myself. — πειρήσομαι, parallel with the subjunctive ἴδωμαι.

127. θάμνων, from under the thicket; i.e. where Odysseus had lain down and covered himself with the leaves which he found under the two olive trees, one wild and the other tame, but both growing from the same root. Cf. the opposite in Od. 5. 481, οὐς ὑπ' Ὀδυσσεὺς δύσσει'.

129. ῥύσαιτο: cf. l. 113; used elsewhere of defensive weapons, cover. πτόρθον is subject, and its position is denoted by περὶ χρῶϊ. — μήδεα φωτός, the nakedness of man. Exposure of the person was then, as now, regarded with repugnance, and it was not until later that the practice of stripping entirely in gymnastic contests was introduced. Mr. Gladstone says this is "one of the most careful, and yet most simple and unaffected examples of true modesty contained in the whole circle of literature."

130. This simile has excited much comment. Mure regards it as "mock heroic," which, he says, pervades the whole Phaiakian episode, and characterizes it as a parody on the twelfth book of the Iliad, where Sarpedon, about to storm the Greek intrench-

ments, is compared to a lion (lines 299–301). On the other side, Hayman regards it as representing the forlorn desperation of the hero, heedless whom or what he may meet, as the hungry lion endures wind and rain; and that the effect produced upon the maidens by Odysseus is the effect produced upon the animals by the lion, the constancy of Nausikaa not being included in the simile. After Merriam. — ὥς τε: cf. 122. — ἀλκί: metaplastic dat. of ἀλκή.

131. εἶσι: cf. l. 102. — ἐν, adverbial. — οἱ, poss. dat.; § 1170; H. § 768 b.

132. δαίεται: singular because δοσε is conceived as a neut. plur., as δοσε φαεινά, II. 13. 435; but Homer usually combines δοσε with either the dual or plural. — “μετέρχεται, with the dat., goes among the cattle or sheep, which are imagined in a farmyard, as Od. 1. 134, 6. 222, but 123, μέτα with acc., after, in order to hunt.” A.-H.

133. κέλεται δέ ἐ γαστήρ, for his belly bids him. Cf. Verg. Aen. ix. 340, suadet enim vesana fames. — δέ = γάρ; cf. l. 6.

134. περήσοντα: the participle is not coördinate, but agrees with ἐ, and denotes the purpose of ἐλθεῖν. — καί, even.

135. ἔμελλεν, was impelled; i.e. χρεῖω γὰρ ἔκανε.

136. μίξεσθαι, to approach. — περ throws its force upon ἐών; cf. l. 87. Polygnotos represented this meeting in a painting, which was in existence in the Propylaia at Athens at the time of Pausanias (I. 22). — ἔκανε: sc. μιν. Cf. 169, χαλεπὸν δέ με πένθος ἰκάνει.

137. Observe the onomatopoeic effect of this line, its harshness of sound corresponding to the outward appearance of Odysseus. — κεκακωμένος, because befouled, giving the cause of σμερδαλέος φάνη.

138. τρέσσαν, they fled in fear. — ἄλλυδις ἄλλη = alia alio. ἄλλυδις is epic for ἄλλοσε. — ἐπ’ ἡϊόνας προυχούσας, “over the stretching sands,” because Odysseus was up in the woods, and they naturally fled away from him and ran along the shore.

139. μένε, stood still. — τῇ, her. See note, l. 131.

140. ἐν φρεσί: cf. note, l. 75. — ἐκ belongs to εἶλετο. Cf. ἀπὸ . . . βαλοῦσαι, l. 100.

141. στή δ’ ἄντα σχομένη, facing him she stood; i.e. she waited to meet him. A beautiful instance of maidenly purity and

innocence, which are exhibited by her fearlessness. — *μερμήριξεν*, and *Odysseus doubted*. Cf. note on *ῥρμαινε*, l. 118.

142. *ἦ . . . ἦ* = *utrum . . . an*. See note, l. 120. — *γούνων*, with *λαβών*. This was the common position of the suppliant. Cf. Il. 1. 407, where Achilles, begging his mother, Thetis, to beseech Zeus in his behalf, says *λαβὲ γούνων*, and l. 500 f., where Thetis is beseeching Zeus, with her left hand on his knees and her right under his chin.

143. *αὐτως*, *thus, just as he is*, more nearly defined by *ἀποσταδὰ*.

144. *εἰ*, *if haply that*, a condition in which the protasis involves its own apodosis. See GMT. § 488. — *εἵματα δοίῃ* is perhaps suggested by *Odysseus's* seeing the clothes spread out on the beach. This line has been bracketed by many editors as unsuited to the context, since *Odysseus's* fear was not what he should say, but how he should say it.

145. *δοῦσσαι* *κέρδιον εἶναι*, *it seemed (to be) better*. Cf. Verg. Aen. iv. 287, *Haec alternanti potior sententia visa est*.

147. *μή*, *for fear lest*. — *λαβόντι*, *if he should clasp*, a cond. partic. — *γούνα*: cf. *γούνων*, l. 142. — *φρένα*: cf. *γέγηθε φρένα*, l. 106.

148. *κερδαλέον*, *shrewd*, not necessarily implying any underhand way, but taking its color from the manner in which the shrewdness is shown.

149. *γουνούμαι σε*, *I am your suppliant*. The original meaning of *γουνούμαι*, *to clasp another's knees*, is extended to *supplicate*. Cf. Od. 4. 433. — *ἄνασσα*, *princess*. Only here and l. 175 used of a mortal, and here used because his first thought is that she is a goddess. — “*θεός νύ τις*, *thou art, indeed, a goddess*; then follows with *ἦ*, *or*, the question as Od. 21. 193.” A.-H. Compare Verg. Aen. i. 327-334:

*O—quam te memorem, virgo? namque haud tibi vultus
mortalis, nec vox hominem sonat: O dea certe;
an Phoebi soror? An Nympharum sanguinis una?
sis felix, nostrumque leves, quaecumque, laborem,
et, quo sub caelo tandem, quibus orbis in oris
iactemur doceas; ignari hominumque locorumque
erramus vento huc vastis et fluctibus acti;
multa tibi ante oras nostra cadet hostia dextra.*

And Spenser's imitation, *Faery Queene*, ii. 3. 33:

O goddesse (for such I thee take to bee),
For nether doth thy face terrestriall shew,
Nor thy voice sound mortall.

150. τοί, "of those who." A gen. plur. must often be supplied before a relative clause referring to a whole class of persons or things, for such a relative clause is only a substitute for the genitive case. Cf. *Od.* 16. 183; also *Od.* 4. 177, 613. Cf. also l. 153.

151. Ἀρτέμιδι: "The last of three short syllables is always lengthened in the arsis of a principal caesura before a consonant." A.-H. to *Od.* 3. 230. — σε ἐγώ: the hiatus is somewhat harsh, but is found elsewhere. Cf. οὔλε δνειρε, *Il.* 2. 8; τοῖσδε ἐών, *Il.* 3. 46.

152. See note on l. 16.

154. τρὶς μάκαρες: cf. *Felices ter*, *Hor.* *Od.* i. 13. 17; *Od.* 5. 360; and *Verg. Aen.* i. 94, *O terque quaterque beati*. — σοί γε: "The admiration with which Odysseus sees the beautiful apparition is shown by the emphasis given to this ethical dative through γε." A.-H. Cf. Aeneas's address to Dido, *Verg. Aen.* i. 605, 606:

*Quae te tam laeta tulerunt
Saecula? qui tanti talem genuere parentes?*

155. μάλα πον, *for surely, I ween*. The asyndeton is causal.

156. ἐυφροσύνησιν, *with great pleasure*. The plural of abstract nouns for the concrete is quite common in Homer. Cf. l. 23, and see H. § 636. — λαίνεται, *grows warm*. λαίνω is the opposite of ριγέω. — εἵνεκα = *ενεκα*, usually stands after its gen., as *causa* in Latin.

157. λευσσόντων, *when they see*. We should expect the dative here agreeing with σφισι, but the participle is attracted into the genitive to agree with an omitted σφων, or is dependent upon θυμός and represents a stage in the development of the genitive absolute. Cf. *Od.* 9. 257, ὥς ἔφαθ' ἡμῖν δ' αὖτε κατεκλάσθη φίλον ἦτορ | δεισάντων, etc. — εἰσοιχνεύσαν, fem., to agree with σε supplied from σείω and θάλος is appositive to σε.

158. περὶ κῆρι, *exceedingly in heart*; is an adverbial enhancement of μακάρτατος, περὶ being an adverb and κῆρι a dat. of place. — ἄλλων = πάντων. The superlative combined with ἄλλων is a

common Greek construction, and arose from a mixture of the comparative with ἄλλων and the superlative with πάντων. Cf. Tac. Agric. 34, *ceterorum Britannorum fugacissimi*, and Milton's famous lines, *Paradise Lost*, 4. 323:

Adam the goodliest man of men since born
His sons; the fairest of her daughters Eve.

159. ἐξδνοισι βρίσας, *prevailing with gifts*. ἔδνα are the gifts from the bridegroom to the father of the bride, and consisted chiefly of cattle. — σε is governed by ἀγάγεται. — ἀγάγεται: cf. note on l. 28.

160. τοιόνδε ἔδον: there is no real hiatus, because ἔδον = ρίδον. — ὀφθαλμοῖσιν: apparently pleonastic, but really adds vividness. Cf. Isa. 6. 10, "Lest they see with their eyes, and hear with their ears, and understand with their heart."

162. Δήλω: see note, l. 8. A palm-tree was shown on the island in later times as that which Odysseus saw, and under which Apollo and Artemis were born. — δή ποτε, *once*; i.e. on the way to Troy. See 164.

163. ἔρνος, *a shoot or scion*, as a symbol of youthful slimness and beauty, is not used by Homer like θάλος, *a branch of a tree*, in the sense of a child. ἔρνος properly means springing up independently; and Delos (Pind. Fr. 58. 2) is called an ἔρνος, because it sprang up out of the sea. Its use here again emphasizes Nausikaa's beauty. — ἀνερχόμενον, *springing up*. Therefore it could not have been the palm under which Apollo and Artemis were born, as νέον and ἀνερχόμενον show that it was just springing up at the time that Odysseus saw it.

165. τὴν ὁδόν, "*on that journey*," cognate acc. with ἦλθον; § 1057; H. 715 b. — ἧ, "*where*." — μέλλεν: cf. l. 135. — κακὰ κήδεα, "*refers to his wanderings*." A.-H.

166. αὔς δ' αὐτως, *and just*, always in this form and at the head of the verse; it was later written ὡσαύτως. — ἐτεθήπεια, pluperf., like impf., from root ΘΑΠ-. For the form see § 683. 1; H. § 458 D.

167. ἐκ belongs to γαίης, the separation from which is unusual. — δόρυ = δένδρον.

168. ὥς, *as*, correlative of ὥς δ' αὐτως. — σέ, object only of ἀγαμαι, for τέθηπα is intransitive. — γύναι: cf. with lines 149, 175. γυνή, in the voc., is a term of high respect. Cf. John 2. 4.

169. δέ = *yet*, concessive parataxis. Cf. note, l. 6.

170. χθιζός, predicate adjective, where we should use an adverb. Cf. πεζοί, l. 319, and Hor. Ep. i. 6. 20, *Vespertinus pete tectum*. § 926; H. § 619.

171. φέροι agrees with κύμα, but belongs also with θέλλαι. Cf. Verg. Aen. i. 375:

*Nos Troia antiqua . . . diversa per aequora vectos
forte sua Libycis tempestas appulit oris.*

172. ἀπ': not accented on account of the elision. — κάμβαλε = κάββαλε = κάτβαλε for κατέβαλε.

173. πάθω: in final clauses, after a past tense, either the subj. or opt. is allowed, and the subj. here naturally follows κάμβαλε, which has the force of a perfect tense. — οὐ belongs to παύσεσθ', though best translated with ὀίω.

174. παύσεσθ': the subject is κακόν, to be supplied. — πολλά agrees with κακά, to be supplied from κακόν. — τελέουσι is future. When contract verbs drop σ of the future, the present and future tenses are identical in form.

175. ἄνασσ' takes up the same mode of address as when he supposed the maiden a goddess; cf. lines 149, 168. — σε is emphasized both by separation from ἐς πρώτην and by its position at the head of the sentence; construe ἐς σέ πρώτην.

177. τήνδε πόλιν, *the city here*. ὅδε and οὗτος are often used in a local sense. No mention has been made of a city, but that one is nigh is a natural supposition because he sees the maidens at play.

178. ἄστν is the city in reference to its dwellings, while πόλις refers to the community or body of citizens. There is probably no appreciable difference, save when the two words are joined together.

179. εἴλυμα σπείρων, *some wrapper for your linen*, a very modest request.

180. τόσα ὅσα, *all that*. — δοῖεν, optative of a wish; § 1507; H. § 870.

182. οὐ μὲν γάρ: sc. ἐστί. — κρείσσον καὶ ἄρειον are used substantively; “κρείσσον strong against δυσμενέεσσιν, ἄρειον happy among εὐμενέτησι.”

183. ἡ ὅ' (= ὅτε) is explanatory of τοῦ γε, and we have a mixing of the two constructions after comparatives. Cf. Il. 15. 509, οὗ τις τοῦδε νόος καὶ μῆτις ἀμείνων, | ἡ μῖξαι. Cf. also Lys. 2. 73, and Cic. de Orat. 1. 169, *Quid hoc fieri turpius . . . potest quam eum in minimis tenuissimisque rebus ita labi.* — ἔχητον, sub. in a cond. rel. sentence, with ἄν omitted.

184. πάλλ' = πολλά, the change of accent being due to the elision; § 120; H. § 107. — ἄλγεα is in apposition to the preceding sentence, and is in the accusative. Notice the anaphorical arrangement of the opposed thoughts, and compare this with the chiasmic position in l. 178.

185. μάλιστα δέ τι ἔκλυον αὐτοί, *But they themselves know this best.* ἔκλυον, gnomic aorist, and therefore rendered like a present tense; § 1292; H. § 840.

187. ἐπεὶ has no apodosis expressed; there is a break in the thought at the close of this line, and when again taken up (l. 191) it is in a different form. — κακῶ, common.

188. αὐτός, *himself alone.* — ὄλβον, *fortune*, but generally *riches.*

189. ἐσθλοῖς ἤδ' ἐκαοῖσιν, *to high and low.* — ἐκάστω, appositive.

190. τὰδ', *this*; i.e. his sorry plight and misfortune. — σὲ δέ corresponds anaphorically to σοί. For the thought, cf. Verg. Aen. v. 710:

Quidquid erit, superanda omnis fortuna ferendo est;

and Hor. Od. i. 24. 19, 20:

*Durum; sed levius fit patientia,
Quidquid corrigere est nefas;*

and Chaucer (Knights Tale, 1086):

Take al in pacience,
Oure prisoun, for it may non othir be;
Fortune hath geven us this adversite.

We most endure it; this is the schort and pleyn.

191. νῦν δέ takes up the thought after the digression ; cf. l. 172.

192. οὐτ' οὖν . . . οὔτε, *neither certainly . . . nor*.

193. ὦν, dependent upon τυγχάνειν or some such verb, to be supplied from the negative οὐ δηνήσεται. Translate, *Which it is right a much-tried suppliant, meeting any one, should not lack*.

194. Note here again the chiasitic position of the object and verb, and the anaphoric placing of δέ τοι in both clauses.

197. τοῦ δ' ἐκ, *And on him depend*. This use of ἐξ is unusual. Cf. Od. 11. 346, Ἀλκίνοῦ δ' ἐκ τοῦδ' ἔχεται ἔργον τε ἔπος τε. — ἔχεται, sing., because κάρτος τε βίη τε form but one thought.

198-251. NAUSIKAA BIDS HER SERVANTS SUPPLY ODYSSEUS WITH FOOD AND CLOTHING.

198. ἡ ῥα, "*she spoke accordingly*." — κέλευσεν, "*called to*."

199. στήτέ μοι, *stop, I pray you*. μοι is ethical dat.; cf. l. 26. — ἰδοῦσαι, causal.

200. ἡ μή πού . . . φάσθ', *Surely you don't think, . . . do you?* ἡ μή = Attic μῶν or ἄρα μή, and always expects the answer *No*. Here such an answer is expected for two reasons: (1) μάλα γὰρ φίλοι ἀθανάτοισιν, l. 203; and (2) οἰέομεν δ' ἀπάνευθε το ἐπιμίσγεται ἄλλος, lines 204, 205.

201. οὐκ ἔσθ' . . . γένηται, *That man exists not as a living mortal nor ever shall be born*. — οὗτος is indefinite, and introduces the following relative sentence, ὅς κεν . . . ἵκηται. — γένηται has the force of a fut. ind., as is shown by the negative οὐδὲ, a frequent use of the subj. in Homer; § 1355; H. § 868.

202. Φαιήκων "is emphatic, and is used consciously instead of the pronoun." A.-H. — ἵκηται: notice the rhyme-like ending with γένηται, and cf. l. 331.

204. πολυκλύστῳ ἐνὶ πόντῳ, *in the loud-surgings sea*; one of the arguments used for Scheria being an island; cf. note, l. 8.

205. ἔσχατοι, "*remotest of men*"; i.e. at the end of the world, and opposite to the Egyptians, who are also called ἔσχατοι ἀνδρῶν, Od. 1. 23. It is emphasized by its position in the verse. — ἄμμι = ἡμῖν.

206. ὅδε, *but this man*. ὅδε is local, and is accompanied by a gesture or motion of the hand pointing toward Odysseus.

207. τόν is relative. — πρὸς Διός, *under the protection of Zeus*.

208. δόσις δ' ὀλίγη τε φίλη τε, *And a gift, however small, is welcome*. The expression is proverbial. Cf. Il. 1. 167:

σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
ἐρχομ' ἔχων ἐπὶ νῆας.

209. = 246.

210. ἐπί, *besides*, adverbial.

211. ἀλλήλησι κέλευσαν, *called to each other*. This “is a happy picturesque touch; it shows each, uneasy under reproof, endeavoring slyly to throw the blame on her fellow, and it indicates that flight had scattered them.” Hayman.

212. ἐπὶ σκέπας, (*taking*) *him to a place of shelter*. ἐπὶ is pregnant; § 1225; H. § 788. Cf. l. 95.

214. πάρ: this separation by conjunctions is very frequent. — ἄρα, *also*. — εἵματα, *as garments*, predicative apposition, corresponding to the predicative dative (dat. of purpose or end) in Latin, which is not found in Greek.

215. = 79.

216. μίν, subj. acc. of λούσθαι. — ῥοῇσι denotes the *means* as well as *place*, and hence the omission of the preposition.

217. δὴ ῥά τότ', *forthwith then*. δὴ can stand at the head of the sentence only in the expressions δὴ τότε = *tum vero*, and δὴ γάρ = *iam enim*, both which turns are epic.

218. οὕτω, *thus*, implying that they had already withdrawn or were now doing so. Cf. Vergil's *procul, o procul este*, though in a different connection. See Aen. vi. 258. — ὅφρ' = *while*. — αὐτός = *ipse, by myself*.

219. ἀμφί, adverbial, giving an idea of thoroughness.

220. ἐστίν, with δηρόν, acquires the sense of a perfect; cf. the use of πάλαι, and of *iam, iam dudum*, etc., in Latin. Cf. Shak. Ham. iii. 1. 91, “How does your honour for this many a day?”

221. ἄντην = *coram, before your eyes*. — γε emphasizes ἐγώ, *I at least*, no matter what another may do. — λοέσσομαι, future with ἄν, instead of the more usual κεν.

222. **κούρη** is a term of higher respect than **ἀμφίπολος**, and by its use Odysseus ingratiates himself into the favor of the attendants.

223. **ἴσαν** = ἦσαν.

224. **ἐκ ποταμοῦ**, “with water from the river.” The usual method of bathing (cf. Od. 10. 361) was to sit in the bath-tub and pour water down over the body from a large tripod lying near. — **νίζετο** takes the double acc. after the analogy of verbs of depriving, etc.

225. **ἄμπέχεν**: § 95. 4; H. § 73 d.

227. **πάντα**: sc. **χρόα**. — **λίπ'**: see note, l. 96. — **ἄλειψεν** is generally used of anointing another, and seems to be put here only for metrical reasons.

228. **ἀμφί** belongs to **ἔσσαθ'**.

229. **τὸν μὲν** begins the apodosis to **ἐπεὶ δὴ** in l. 227. — **Διὸς ἐκγεγαυῖα**: cf. Vergil's *nate dea*, Aen. i. 582.

230. **εἰσιδέειν**: such an infin. is active rather than passive; § 1529; H. § 952 a. — **καὶ δ** = **κάτ**, the **τ** becoming **δ** before **δέ**.

231. **οὔλας**, *crisp, curling*. — **ὑακινθίνῳ ἄνθει**: the likeness to the hyacinth lies in the fulness and bushy appearance rather than in the color. According to Mr. Gladstone, there are only three similes of color in Homer.

232. **περιχέεται**, aor. subj., expressing a general condition. Cf. Verg. Aen. i. 592, 593:

*Quale manus addunt ebori decus, aut ubi flavo
argentum Pariusve lapis circumdatur auro;*

and Spenser's simile, *Faery Queene*, iv. 6. 22, 23:

Like to a golden border did appeare,
Framed in goldsmithes forge with cunning hand.

233. **Ἥφαιστος** as the worker in metal, and **Athene** as the mother of all arts, are properly connected here.

234. **χαρίεντα δέ**, a paratactic sentence of result. — **τελείει**: sc. **ἀνὴρ** out of l. 232.

235. **κεφαλῇ τε καὶ ὤμοις**, partitive apposition to **τῷ**; § 917; H. § 625 c. Cf. Verg. Aen. i. 589:

*Namque ipsa decoram
caesariem nato genetrix lumenque iuventae
purpureum et laetos oculis adflarat honores;*

and Dryden, *Britannia Rediviva*, 132, 133 :

For she herself had made his countenance bright,
Breathed honour on his eyes and her own purple light.

236. ἀπάνευθε κίων : i.e. in order not to force himself upon the maiden and her attendants.

239. μεν, dependent upon κλυτέ; § 1102; H. § 742. Cf. l. 324.

240. οὐ . . . ἀέκητι, litotes. Cf. Verg. Aen. ii. 777 :

Non sine numine divom;

and l. 387 :

*Quisquis es, haud, credo, invisus caelestibus auras
vitales carpis, Tyriam qui adveneris urbem.*

242. πρόσθεν, just now. — δή, I assure you —.

244. αἶ γάρ, *Would that* = Lat. *utinam*. — τοιόσδε = τοῖος ἑὼν οἷός ἐστι.

245. ἐνθάδε ναιετάων, appositive to τοιόσδε. — οἱ occupies an emphatic place in the chief arsis of the verse, and refers to Odysseus himself rather than to the indefinite τοιόσδε ἄδοι, aor. opt. of ἀνδάνω, denoting the wish as one still attainable.

246. = 209.

247. μάλα, very willingly.

248. πάρ, apocope; § 53; H. § 84. — Ὀδυσσῆι : the final ι is lengthened by the weight of the arsis and caesura.

249. ἡ τοι corresponds to αὐτάρ in l. 251. — δῖος Ὀδυσσεύς : cf. l. 1.

250. ἀρπαλέως, emphatic by its position; cf. ἐσθλή, l. 30. — δηρόν gives the imperf. the force of a pluperf. Cf. l. 220. — ἔδητύος : § 1140; H. 753 c. Odysseus had been without food for three or four days. On the eighteenth day after leaving Ogygia his raft was wrecked by Poseidon; he floated about for two days, landing on the twentieth day; he slept until the next day, when he was aroused by the maidens in their ball-play.

251-315. PREPARATIONS FOR RETURN TO THE CITY. NAUSIKAA
DIRECTS ODYSSEUS TO ENTER ALONE.

251. Cf. 110, 112.

253. ἄν = ἀνά; cf. l. 248.

255. ὄρσεο, aor. imperat. of ὠρσέμεν, with the same meaning as ὄρσο (imperat. of ὠρμην). For the form see H. § 428 D, b. This form with σ is called a *mixed aorist*; cf. § 777. 8. — ἔμην: see note, l. 15.

257. Φαιήκων, part. gen., dependent upon the relative pronoun.

258. ἔρδεν, infin. for imperat.; § 1536; H. § 957. — δέ, *for*.

259. ἄν and κε in the same clause are found several times in Homer simply to enhance the thought; ἄν is never doubled, and κε rarely. — ἀγρούς, poetical terminal acc. ἀγρούς denotes the land, cultivated or not, while ἔργα denotes the farms. Cf. the phrase, Od. 10. 98, οὔτε βοῶν οὔτ' ἀνδρῶν . . . ἔργα; Verg. Georg. i. 118, *hominumque boumque labores*, and Aen. ii. 306, *sata laeta boumque labores*.

260. μεθ', *behind*.

261. ἔρχεσθαι: cf. ἔρδεν, l. 258. — ὁδόν: cf. l. 165.

262. ἐπὴν has its apodosis in l. 291, the construction being forgotten on account of the interrupting description. — πόλιος; § 1132; H. § 751. — ἐπιβήμεν, aor. subj.; § 788. 2; H. § 444 D. — πέρι: see note, l. 12. — πύργος = *paries*. For the description, cf. Od. 7. 44 f., τείχεα μακρὰ | ὑψηλὰ, σκολοπέσσιν ἀρηρότα, θαῦμα ἰδέσθαι.

264. λεπτή δ' εἰσέθμη is the low, narrow strip of land connecting the city with the mainland. The ships were drawn up here for convenience, because the front was probably rugged and steep, and the place of mooring must needs be low and sheltered, and because the Homeric ships were always drawn up on land. — ἀμφιέλισσαι, "*curved*."

265. εἰρύαται, "*line*." — ἐπίστιον, from ἐπί + στήναι, *standing-place*. According to the scholiasts, there was also a covering over the ships. — ἐκάστω: cf. l. 189.

266. ἀγορή, *place of assembly*. It was the usual resort of men in Homeric times, as later, whether there was public business to be transacted or not. — Ποσειδήμιον, a place sacred to Poseidon, and probably with an altar. — ἀμφίς, usually postpositive as here.



ναῦς.

267. ῥυτοῖσιν λάεσσι κατωρυχέεσσ', *with hauled stones imbedded in the earth*, which probably served as seats.

268. ἔνθα, *there*. — ὄπλα, *tackling*, a general term which is afterwards more narrowly defined by πείσματα and σπείρα.

269. σπείρα: the α is lengthened by the weight of the arsis and caesura; cf. l. 248. — ἀποξύνουσιν, *trim*; i.e. make taper. The picture is very vivid.

271. εἶσαι refers to the symmetrical beauty and stately appearance of the ships.

273. τῶν, *of these*; i.e. the people in the ἀγορά, by which the princess would have to pass on her way home. — μή, dependent upon a verb of fearing or some such idea in the princess's mind.

274. μωμέη, *blame*. This betrays the consciousness of love, for Nausikaa had already conceived a passion for Odysseus, and her natural maidenly modesty wished to hide from the coarse gaze of others what she herself most desired in her heart.

275. νύ, *perhaps*. — εἴπησι, *may say*; § 1355; H. § 868. The lines 275–289 were rejected by the ancient commentators as being inconsistent with the character of the princess; but the condition of woman in the later time would hardly admit the appreciation of the simplicity and naturalness of the earlier period.

276. τίς δ' ὅδε . . . ξείνος; *Who is this tall and handsome stranger that —?* ὅδε is local, as in 206, and is accompanied by a gesture.

277. ποῦ δέ μιν εὔρε; *Where was she so fortunate as to find him?* εὐρίσκω means to find what one seeks, and is the proper word for the people, since they are aware that the royal family have been seeking a husband for Nausikaa in foreign lands, as they were unwilling for her to marry beneath her station in life. — νύ: see l. 275. — οἱ αὐτῇ, *for herself*, and for none other.

278. που, *doubtless*.

280. πολυάρητος is predicative, and emphasizes ἐξαμένη. A.-H.

281. ἥματα πάντα: see l. 46.

282. βέλτερον, *'Tis better so*; i.e. than not marrying at all, since she refuses to wed a Phaiakian. — καὐτή = καὶ αὐτή, denotes the bitter scorn for the act contained in ἐποιομένη, since she had, in thus doing, transgressed all bounds of maidenly reserve.

283. ἄλλοθεν is emphatic from its position. — τοῦσδε, *here*; cf. l. 206.

285. ὥς ἐρέουσιν sums up all that has being said from l. 275.

286. καὶ δέ: see l. 39. — νεμεσῶ = an opt. with ἄν in Attic. — ῥέξοι is irregular for the subj., a usage found chiefly in Homer (GMT. § 554), the regular sequence being seen in μίσσῃται, l. 288.

287. πατὴρ . . . ἐόντων defines φίλων more narrowly. Cf. note, l. 13.

289. σὺ δέ: this position of δέ is regularly assumed when the vocative precedes, and occurs very frequently in tragedy. — ὦκα, *quickly*; i.e. *attentively*, for evening draws nigh, and she must hasten home. Some editors read here ὥδε = "*just as I say it.*"

290. πομπῆς καὶ νόστοιο, a light hendiadys. Cf. Verg. *Aen.* ii. 470, *telis et luce coruscus aena*.

292. αἰγείρων belongs with ἄλσος, as does also Ἀθήνης. For this double genitive, cf. Soph. *Ant.* 1204, 1205, πρὸς λιθόστρωτον κόρης | νυμφεῖον Ἀιδου κοῖλον εἰσεβαίνομεν. The ἀγαιρος was probably the black poplar, though some have thought it the white or even aspen. — ἐν and ἀμφί are adverbial. — λειμών: sc. ἐστίν.

293. τέμενος, here the *royal park*, is also used of a place set apart and sacred to the gods. Thucydides (iii. 70. 5) says that the park of Alkinoos was shown even in his day by the Kerkyraians.

294. βοήσας = ὁ βοήσας.

295. μέναι: cf. ἔρδειν, l. 258, and ἔρχεσθαι, l. 261. — χρόνον, "*a while.*" — εἰς ὃ κεν = ἔστ' ἄν.

296. ἔλθωμεν = *venerimus*. "The aorist subjunctive may be translated by our future perfect or perfect, when the context shows that it refers to time preceding that of the leading verb." GMT. § 90, end. — δώματα, in prose, would require a preposition.

297. ἔλπη, *think*.

300. καί, *even*, a paratactic sentence of result. Translate, *so that*. — ἡγήσαιο, potential optative.

301. τοῖσι refers to δώματα, l. 299, and is dat. after εὐικότα.

302. οἶος δόμος = ὅτι τοῖος δόμος, etc. Translate, "Since so goodly is the house of Alkinoos, the hero."

303. ἥρως: the shortening of a long vowel within a word is found several times. — δόμοι refers to the whole house, of which the special part is mentioned later in αὐλή, a method which brings the picture more vividly before our eyes, as the house strikes our view before any individual part.

304. μάλα belongs with ὦκα. — μεγάροιο: see l. 51; at the farther end of the house was the ἐσχάρα, and hence διελθέμεν.

305. μητέρ' = ὡς μητέρ'. — ἐν πυρὸς αὐγῇ, "in the fire-light."

306. See note on 53. — ἰδέσθαι, to see.

307. κίονι κεκλιμένη means that the κλισίη or κλισμός, upon which she was sitting, rested against the pillar, for Arete is spoken of as being seated. — οἱ belongs with δμωαί, not with ὀπισθεν; cf. 131.

308. αὐτῇ: sc. κίονι = the same pillar, so that they were near each other.

309. τῷ, upon which, belongs with ἐφήμενος.

311. ἡμετέρης: after coming to the house, the maiden uses the household word, ἡμετέρης including her brothers.

312. χαίρων belongs to ἴδῃαι.

313–315 are wanting in some manuscripts, and are regarded as spurious by the best editors. They belong to Od. 7. 75–77.

314. ἐλπωρή: as in Latin, expressions of hope, etc., regularly require the fut. inf., but the present and aorist are sometimes found.

315. ἐς belongs also to οἶκον εὐκτίμενον.

316–331. THE RETURN HOME. ODYSSEUS STOPS IN THE GROVE AND ADDRESSES A PRAYER TO ATHENE.

316. φαεινῇ probably means that the handle was highly polished; cf. 81.

318. ἐν μὲν . . . ἐν δέ: note the anaphora. — πλίσσοντο πόδεσσιν, "well they trotted." Cf. Verg. G. iii. 192, *sinuetque alterna volumina crurum*.

319. ἄμα, adverbial. — πεῖσοι: cf. l. 170.

320. νόφ, with judgment.

321. τε . . . καί: translate the second member by a subordinate sentence with *when*; cf. l. 6.

322. ἄρα, *accordingly*, referring to Nausikaa's injunctions, l. 295.

325. νῦν δὴ πέρ, *now then at last*.

326. ὅτε . . . ἐννοσίγαιος is explanatory apposition of ῥαιόμενον, and shows what a vivid impression was then made upon Odysseus by the terrors and dangers through which he passed and the great suffering entailed. ἐννοσίγαιος = Poseidon.

327. Priam uses these same words when about to go to Achilles to beg Hector's body. See Il. 24. 309.

329. αἶδετο refers to the respect due from the younger to the elder. Cf. Il. 8. 204, οἷσθ' ὡς πρεσβυτέροισιν ἐρινύες αἰὲν ἔπονται.

330. ὁ δέ introduces a paratactic causal sentence.

331. πάρος = πρὶν.

VOCABULARY.

A

Ἀγάλλω, ἀγαλῶ, ἡγηλα, *glorify*;
mid. *delight, exalt*, 272.

ἄγαμαι, ἡγασάμην, ἡγάσθην, *ad-
mire*, 168.

ἀγανός, ἡ, ὅν [ῥαφ or γαν, *glad*],
illustrious, 55.

ἀγγέλλω, ἀγγελῶ, ἡγγεῖλα, ἡγγελ-
κα, ἡγγελλμαι, ἡγγέλθην, *report*,
announce, 50.

ἄγε [ἄγω, *drive*], properly imper.
of ἄγω, but used adverbially,
quick! come! 36, 126.

ἀγλαός, ἡ, ὅν, *shining, bright*;
sunny, 291.

ἀγορή, ἡς, ἡ [ἀγείρω, *collect*], *any
assembly*; *place of meeting*;
market-place, 266.

ἄγριος, α, ον [ἀγρός, *field*], *wild*;
savage, 120.

ἀγρο-νόμος, ον [ἀγρός, *field* +
ῥνεμ-, *allot*], *rural, wild*, 106.

ἀγρός, ου [ἄγ-, *drive*], *field, land*,
259.

ἀγρότερος, α, ον [ἀγρός, *field*], *wild*,
133.

ἄγρωστις, ἰδος, ἡ [ἀγρός, *field*],
field-grass, 90.

ἄγχι, adv. [ῥαχ-, ῥαρχ-, *squeeze*],
near, close to, hard by, 56, 291.

ἄγχιστα, adv. superl. of ἄγχι,
nearest, 152.

ἄγχου, adv. [ἄγχι, *near*], *near*, 5.

ἄγω, ἄξω, ἡγαγον, ἡχα, ἡγμαι,
ἡχθην [ῥαγ-, *drive*], *lead, bring*,
drive; *lead*, 7; *carry*, 37, 58;
attend, 28; *conduct as a bride*,
159.

ἀ-δευκής, ἐς, *slandorous*, 273.

ἀ-δμής, ἡτος, ὁ, ἡ [ἀ priv. *not* +
ῥδαμ, *tame*], *unwedded*, 109,
228.

ἄδοι, 2 aor. opt. of ἀνδάνω.

ἀεί, αἰεί, αἰέν, adv. [ῥαιφ-, *ever*],
always, ever, 42, 64, 156, 177.

ἀ-εικέλιος, α, ον, *ill-looking*, 242.

ἀ-έκτι, adv. [ῥφεκ-, ἐκ-, *move*],
against the will of, 240, 287.

ἄημι, ἀήμενος [ῥαφ- for φα-, *blow*,
breathe], *blow*; *be beaten by
the wind*, 131.

ἀ-θάνατος, η, ον [ἀ priv. *not* +
ῥθαν-, θνη-, *die*], *immortal*, 16,
203, 309.

Ἀθηναίη, ης, ἡ [ῥἀθ-, ῥανθ-, *bloom*],
Athene, Lat. *Minerva*, goddess
of mental power and of wis-

dom, of warlike prowess, and of skill in the arts of life. She sprang fully-armed from the head of Zeus. Her favorite bird was the owl, and the olive-tree was sacred to her. She was the protecting goddess of Athens, and was said to have founded the court of Areopagus, and to have cast the deciding vote in favor of Orestes. 229, 322.

Ἀθήνη, ης, ἡ, another form of Ἀθηναίη, 2, 13, 24, 41, 112, 139, 233, 291, 328.

αἰ, Dor. form of εἰ, cond. conj. *if*; αἰ γάρ, *O that, would that*, 244.

αἰγίος, η, ον [αἶξ, goat], *of or belonging to a goat*, 78.

αἰγίπος, ου, ἡ, *black poplar*, 292.

αἰγί-οχος, ον [αἶγίς, shield + √σεχ-, have], *Aegis-holding*, epithet of Zeus, 105, 324.

αἰγλή, ης, ἡ, *light of the sun, daylight, radiance*, 45.

αἰδέομαι, αἰδέσομαι, ἡδεσάμην, ἡδέσμαι, ἡδέσθην [αἰδώς, shame], *feel shame*, 221; *shrink from*, 66; *regard*, 329.

Ἄϊδης, ου, εο, αο, also gen. Ἄϊδος, ὁ [ἀpriv. not + √φιδ-, see], *Hades*, Lat. *Pluto*, god of the lower world, was the son of Kronos and Rhea, and brother of Zeus, 11.

αἰεῖ, αἰέν, see αἰε.

αἰθήρη, ης, ἡ [√αἰθ-, burn, shine], *clear sky, fair weather*, 44.

αἰνῶς, adv. [αἰνός, terrible], *terribly; exceedingly*, 168.

αἰπινός, ἡ, ὅν [αἰπύς, high], *high, steep, precipitous*, 123.

αἰρέω, αἰρήσω, εἶλον, ἤρηκα, ἤρημαι, ἤρέθην [√αἰρ-, ἐλ-, take], *take*, 91, 140.

ἀ-κηδής, ἐς [ἀ priv. not + √καδ-, care], *careless; neglected*, 26.

ἀκούω, ἀκούσομαι, ἤκουσα, ἀκήκοα, ἤκουσθην [√κοφ-, hear], *hear*, 325.

ἀλάομαι, ἀλήθην, *to wander, rove, lose one's way*, 206.

ἄλγος, εος, τό, *pain, grief, distress*, 184.

ἀλέγω [ἄλγος, pain], *to trouble oneself; to take care of*, 268.

ἀλεείνω [ἀλέη, an avoiding], *to avoid, shun*, 273.

ἀλείφω, ἀλείψω, ἤλειψα, ἀλήλιφα, ἀλήλιμμαι, ἡλείφθην [√1 λιπ-, oil], *to anoint with oil, to oil the skin*, 227.

ἄλι-πόρφυρος, ον, *of sea-purple, of true purple dye*, 53, 306.

ἀλκή, ἡς, ἡ, with metaplastic dat. ἀλκί [√αλκ-, αρκ-, keep off], *defence; strength*, 130.

ἀλκί, see ἀλκή.

Ἄλκί-νοος, ου, ὁ, son of Nausithoos, king of the Phaiakians in Scheria, husband of Arete, and father of Nausikaa, Laodamos, Helios, and Klutoneos, 12, 139, 196, 213, 299, 302.

ἄλλά, adv. conj. [ἄλλος, another], *but, on the contrary*, 11, 36, 110, 126, 174, 175, 206, 209,

- 246, 256, 271, 303; ἀλλὰ μάλα, *only*, 258.
- ἀλλ-ήλοιν, αιν, οιν, *one another*, 211, 216.
- ἄλλοθεν, adv. [ἄλλος, *another*], *elsewhere, from abroad*, 283.
- ἄλλος, η, ο [√αλ-, *other*], *another*, 286; *other*, 112, 158, 176, 205, 251; *else*, 68, 192; *too, besides*, 84; *one . . . another*, 138.
- ἄλλυδις, adv. [ἄλλος, *another*], *to another place; with ἄλλος, one here, one there*, 138.
- ἄλμη, ης, ἡ [ἄλς, *sea*], *sea-water, brine*, 137, 219, 225.
- ἀλοιφή, ἡς, ἡ [ἀλείφω, *anoint*], *fat; ointment*, 220.
- ἄλς, ἀλός, ὁ, *grain of salt; ἡ, the briny deep; sea*, 94, 226.
- ἄλσος, εος, τό, *a grove*, usually containing an altar, and sacred to some divinity, 291, 321.
- ἀλφιστής, ου, ὁ [ἀλφάνω, *work*], *hard-working*, 8.
- ἀλώη, ἡς, ἡ [√φελ-, φαλ-, *roll, grind*], *threshing-floor; vineyard or orchard*, 293.
- ἀλώμενος, see ἀλάομαι.
- ἄμα, adv. [√ἀμ-, ὅμ-, *together*], *at once, at the same time*, 32, 319; *prep. with*, 84, 105; *at the same time with*, 31.
- ἄμαξα, ης, ἡ [ἄμα, *together* + √ἀγ-, *drive*], *a carriage, heavy wagon*, 37, 260.
- ἀμαρτάνω, ἀμαρτήσομαι, ἥμαρτον, ἡμάρτηκα, ἡμάρτημαι, ἡμαρτήθην, [√μερ-, *waste away*], *to miss*, 116.
- ἀμείβω, ἀμείψω, ἀμείβομαι, ἡμειψά-
μην [√μεφ-, μαφ-, *move, push*], *alternate, change; mid. answer*, 67.
- ἄμμι, see ἡμεῖς.
- ἄ-μοτον, adv. [ἄμοτος, *steady*], *unceasingly, steadily*, 83.
- ἀμπ-έχω, *to cover, lie thick upon*, 225.
- ἀμ-φάδιος, α, ον, *open, publicly declared*, 288.
- (ἀμφ-έρχομαι), only 2 aor. ἀμφ-ήλυθε, *surround, come to; sound near*, 122.
- ἀμφί, adv. *around*, 9, 219, 292.
- ἀμφι-βάλλω, *throw around, put on*, 178.
- ἀμφι-έλισσα, ἡ [ἀμφί, *around* + ἐλίσσω, *turn*], *curved at both ends*, 264.
- ἀμφι-έννυμι, *to put on*, 228.
- ἀμφίπολος, ου, ἡ [ἀμφί, *around* + √πελ-, *be in motion, be*], *a female attendant*, 18, 52, 80, 84, 109, 115, 116, 198, 199, 217, 218, 238, 239, 246, 260, 320.
- ἀμφίς, adv. *about, around*, 266.
- ἄν, epic κε, κεν, adv.; a postpositive particle with no exact equivalent in English. It is used: 1. in condit. rel. and in temp. protases, where ἄν unites with εἰ (ἐάν, ἄν, ἥν) and with the relatives, 259, 303, 304; 2. in the apodosis, 300; 3. with fut. ind., 221; 4. with opt. in a polite question, 57.
- ἀνα-βαίνω, *go up; arise, go abroad (among men)*, 29; *mount*, 253.

ἄνασσα, ης, ἡ [ἄναξ, *lord, ruler*], *mistress, queen, princess*, 149, 175.

ἀνδάνω, 2 aor. ἄδον [√ ἄδ-, *please*], *please, delight*, 245.

ἄνεμος, ου, ὁ [√ ἄν-, *blow*], *wind*, 20, 43, 210.

ἀν-έρχομαι, *go up; shoot up*, 163, 167.

ἀ-νέφελος, ον, *unclouded*, 45.

ἄνθρωπος, έρος, or ἄνδρός, ὁ, *man*, 3, 5, 8, 114, 161, 200, 201, 202, 232, 241, 279, 288; *husband*, 181, 184.

ἄνθος, εος, τό [√ ἄθ-, ἀνθ-, *bloom*], *blossom, flower*, 231.

ἄνθρωπος, ου, ὁ [ἄνθρω, *man* + ὤψ, *face*], *mankind, the world*, 188; *man*, 29, 125, 177, 259.

ἀν-ίστημι, *to make stand up; transfer*, 7.

ἄντα, adv. [√ ἀντ-, *against*], *opposite; in the presence of, before*, 141.

ἄντην, adv. [ἄντα, *before*], *over against; in the presence of, openly*, 221.

ἀντιάω, ἀντιάσω, ἡντίασα [√ ἀντ-, *against*], *meet; fall in with by chance*, 193.

ἀντι-βολέω [ἀντί, *against* + βάλλω, *throw*], *come in the way of, meet accidentally*, 275.

ἀντί-θεος, η, ον, *god-like, equal to the gods*, 241, 331.

ἀντίον, adv. [ἀντίος, *opposite*], *in opposition; ἀντίον ηὔδα, answered*, 186.

ἄνωγα, epic perf. with pres. sense *command, bid*, 216.

ἀπάνευθε(ν), adv. *afar off, away; apart*, 204, 223, 236.

ἄ-πᾶς, ἅσα, αν, *entire, all*, 20.

ἄ-παστος, ον [ἀ priv. *not* + √ πα-, πατ-, *nourish, feed*], *not having eaten, without food*, 250.

ἄπῆνη, ης, ἡ, *a four-wheeled wagon*, 57, 69, 73, 75, 78, 88, 90, 253.

ἀ-πινύσσω [ἀ priv. *not* + πινύτος, *wise*], *to lack understanding*, 258.

ἀπό, prep. with gen. *from, out, away*, 12, 18, 90, 172, 278; *far from*, 40, 220, 294.

ἀπο-βαίνω, *go away*, 41, 47.

ἀπο-βάλλω, *throw off*, 100.

ἀπο-θαυμάζω [θαῦμα, *wonder*], *marvel much at, wonder at*, 49.

Ἄπόλλων, ωνος, ὁ, son of Zeus and Leto, brother of Artemis, and, like her, causing death. He was god of the sun and of light, and replaced Hyperion of the former dynasty. He was god also of music, poetry, youth, and prophecy, and was guardian of the flocks and herds. He is portrayed with flowing hair, and as being ever young. The laurel was sacred to him, upon which he conferred everlasting life, because of his love for Daphne, who was said to have been changed into a laurel-tree, 162.

ἀπο-λούω, *wash off*; mid. *bathe*, 219.

ἀπο-οξύνω, aor. inf. ἀποξύναι, *bring to a point, make taper*, 269.

ἀπο-πλύνω, iter. imp. ἀποπλύνεσκε, *to wash clean*, 95.

ἀπό-προθεν, adv. *far away*, 218.

ἀπο-σταδά, adv. [ἀφίστημι, *stand away*], *standing far away*, 143, 146.

ἄπτω, ἄψω, ἥψα, ἥμμαι, ἥφθην, *fasten; lay hold of*, 169.

ἄρα, postpositive particle implying connection, written ἄρ before consonants; ῥα is enclitic. It denotes an inference from what precedes, *now, then, now then, therefore, accordingly, no doubt, indeed, certainly, etc.*, 3, 21, 41, 72, 100, 110, 120, 145, 198, 212, 214, 216, 217, 223, 235, 238, 247, 248, 252, 316, 322. Sometimes joined with causal conjunctions, γάρ ῥα, 329.

ἰράομαι, ἰράσομαι, ἡρᾶσάμην, ἡρᾶμαι, *pray to*, 323,

ἰραρίσκω, ἡρσα, ἡρθην; 2 perf. ἰρᾶρα, 2 aor. ἡραρον [√ ἰρ-, *fit*], *fit together; fit*, 70; *construct*, 267.

ἰραρυῖα, perf. part. of ἰραρίσκω.

ἰργυρος, ου, ὁ [√ ἰργ-, *bright*], *silver*, 232.

ἰρείων, ου [√ ἰρ-, *fit*], used as comp. of ἀγαθός, *fitter, better*, 182.

ἰρήμενος, η, ου, *overcome, burdened*, 2.

ἰρί-γνωτος, η, ου [√ ἰγνο-, *perceive*], *easy to be known*, 108, 300.

ἰριστεύς, ἑως (ἦος) [√ ἰρ-, *fit*], *the best*; usually pl. *chiefs, princes*, 34.

ἰριστος, η, ου [√ ἰρ-, *fit*], used as superl. of ἀγαθός, *best, bravest, first, noblest*, 257.

ἰρουρα, as [√ ἰρ-, *plough*], *tilled or arable land; farm*, 10.

ἰρπαλέως, adv. [ἰρπαλέος, *greedy*], *greedily*, 250.

ἰρτεμῖς, ἰδος, ἡ, daughter of Zeus and Leto, and sister of Apollo; causing the death of women, as Apollo of men. She was goddess of the chase, and identified with the Roman Diana, 102, 151.

ἰρχω, ἰρξω, ἡρξα, (ἡρχα), ἡργμαι, ἡρχθην, *begin*, 101; *rule*, 12.

ἰσκός, ου, ὁ, *a skin made into a bag or leather bottle*, usually a goat-skin; the raw side of the skin was placed inwards, the seams tightly sewed and pitched, and the neck was closed by binding with a cord, 78.

ἰστυ, εως, τό, *a town or city*, 178, 194; ἰστυδε = *in urbem, citywards*, 296.

ἰσφαλής, ἑς [√ σφαλ-, *waver*], *fast, firm, steady*, 42.

ἰτάρ, also αὐτάρ, adversat. conj. *but, and*; always first in the sentence introducing an objection or self-correction, 69.

ἀ-τιμάζω, άσω, etc. [ἀ priv. not + √τι-, honor], dishonor, disdain, treat with disrespect, 283.

ἀ-τρύγετος, ον [ἀ priv. not + τρώω, wear out], unwasting, restless, 226.

Ἀτρύτωνη, ης, ἡ [ἀ priv. not + τρώω, wear out], *The Unwearied*, Tameless, epithet of Pallas Athene, 324.

αὖ, adv., postpositive, of temporal relations, sometimes adversative and preceded by δέ; *again, in turn, moreover, on the other hand, also*, 158, 186.

αὐγή, ης, ἡ, *bright light, radiance*, 98, 305.

αὐδάω, imp. ἠῦδων [√άψ-, ψα-, breathe], *speak; ἀντίον ἠῦδα, answered*, 186.

αὐδήεις, εσσα, εν [αὐδάω, *speak*], *speaking with human voice*, 125.

αὐλή, ης, ἡ, *court-yard*; it was before the house, surrounded with outbuildings, and contained the altar of Zeus Ἐρκεῖος in its centre, so that it was both the meeting-place of the family and the cattle-yard. It had two doors; one, the house-door, the other through the αἴθουσα into the πρόδομος.

αὐτάρ, advers. conj., always first in the sentence and used to introduce a contrast; *but, however, yet, besides*, 2, 93, 99, 132, 224, 227, 251, 262, 297; cf. ἀτάρ.

αὖ-τε, adv. *on each occasion; but,*

further, moreover, 112; *now*, 119; cf. αὖ.

αὐτή, ης, ἡ [√άψ-, ψα-, breathe], *shout*, 122.

αὐτίκα, adv. *forthwith, on the spot, immediately*, 48, 148, 323.

αὐτόθι, adv. *on the spot; there*, 245.

αὐτός, ἡ, όν, intens. pron. *self*, 27, 35, 39, 60, 83, 99, 126, 185, 188, 218, 253; *same*, 308; in the oblique cases without the art. it serves as the 3d pers. pron., 137, 177, 282, 329.

αὕτως, adv. *thus; just as he is*, 143; *ὡς αὕτως, just as*, 166.

αὔω, aor. αὔσα or ἤνσα [√άψ-, ψα-, breathe], *call aloud, shout*, 117.

ἄφαρ, adv. *straightway, forthwith, at once*, 49; usually at the head of the sentence with δέ following, but without δέ it is postpositive; cf. αὐτίκα.

ἄφ-ικνεόμαι, -ίξομαι, ἵγμαι, 2 aor. -ἰκόμην [√φικ-, reach], *come to, reach*, 297.

ἄ-φρων, ον, gen. -ονος [ἀ priv. not + φρήν, mind], *senseless*, 187.

B

βαθύς, εῖα, ύ, *high, deep*, 116.

βαίνω, βήσομαι, -έβην, βέβηκα [√βα-, go, come], *go, set out*, 3, 11, 13; with the inf. *start*, 15, 50, 130.

βάλλω, βαλῶ, ἔβαλον, βέβληκα, βέβλημαι, ἐβλήθην [√βαλ-, throw], *throw, stretch out*, 311.

βασίλεια, *as, ἡ [βασιλεύς, king], queen, princess, 115.*

βασιλεύς, *έως, ὁ (ῆος), leader of the people, king; prince, lord, 54.*

βέλτερος, *α, ον = βελτίων [√βολ-, will, choose], poet. comp. of ἀγαθός, preferable, better, 282.*

βίᾱ, *ᾱs, ἡ (-η, ηs), force, strength, 197; βίηφι, in strength, 6.*

βίος, *ου, ὁ, bow, 270.*

βοάω, *βοήσομαι, ἔβοησα [√βοφ-, cry, bellow], shout, call, 294.*

βόθρος, *ου, ὁ, hole, pit, 92.*

βουλεύω, *βουλεύσω, etc. [√βολ-, will, choose], take counsel, deliberate, 61.*

βουλή, *ῆs, ἡ [√βολ-, will, choose], will; plan, 61; assembly, 55; βουλὰς βουλεύειν, hold councils.*

βοῦs, *βοός, ὁ or ἡ [√βοφ-, cry, bellow], cow, ox, 132.*

βρῖθω, *βρῖσσω, ἔβρισα, βέβριθα, be heavy; prevail, 159.*

βροτός, *ου, ὁ [√μερ-, μορ-, μαρ-, μορ-, waste away], a mortal, 119, 129, 153, 160, 201, 205.*

βρῶσιs, *έως, ἡ [√βορ-, βορ-, swallow], food, 209, 246, 248.*

βωμός, *οῦ, ὁ [√βα-, go, come], any raised place; altar, 162.*

Γ

γαῖα, *as (ηs), ἡ, earth; country, land, 119, 167, 177, 191, 195, 202, 315, 331.*

γάμος, *ου, ὁ, marriage, 26, 66, 288.*

γάρ, *caus. conj. postpositive [γέ*

+ ἄρα], for, usually gives the cause, reason, explanation, or confirmation of a statement following or preceding the clause with γάρ; sometimes it must be translated by indeed, certainly, now, then, namely, for example, 66, 136, 139, 160, 164, 173, 175, 182, 203, 207, 250, 265, 270, 301; γάρ τοι, for surely, 29; ἦ γάρ, for truly, 220; γὰρ δὲ, for, of a truth, 242; αἶ γάρ, O that! 244; γὰρ ῥα, for, certainly, 329.

γαστήρ, *τρός (έρος), ἡ, belly, 133.*

γέ, *intensive particle, postpositive and enclitic, throws its force upon the preceding word or emphasizes the clause introduced by that word; it is often untranslatable, and sometimes, like Latin quidem, it means yet, at least, nevertheless, indeed, even, certainly, 84, 88, 107, 109, 120, 151, 154, 182, 190, 221, 286, 288, 309, 313.*

γεγάσσι, *perf. ind. of γίγνομαι.*

γέγηθε, *perf. ind. of γηθέω.*

γέγωνα, *2 perf. as pres. make one's self heard; ὅσπον τε γέγωνε βοήσας, as far as one shouting can be heard.*

γείνομαι, *έγεινάμην [√γεν-, bear], be born; aor. bear, 25.*

γένος, *eos, τό [√γεν-, bear], family, 35.*

γηθέω, *perf. γέγηθα (as pres.) [√γαν-, γαφ-, glad], rejoice, make glad, 106.*

γίγνομαι, γένησμαι, ἐγενόμην, γέγονα or γεγένημαι [√γεν-, bear], be born, 201; be, 62, 285.

γλαυκ-ᾠπῖς, ἰδος, ἥ, bright-eyed, gleaming-eyed, used only of Athene, 13, 24, 41, 112.

γόνυ, γόνατος, τό, gen. plur. γούνων, knee, 142, 147, 169, 320.

γούνατα, etc., see γόνυ.

γούνουμαι, only pres. and imperf. [√γόνυ, knee], supplicate, 149.

γυῖον, ου, τό, limb, 140.

γυμνός, ἡ, ὅν, naked, 136.

γυμνώω, ὥσω [γυμνός, naked], to lay off one's clothes, 222.

γυνή, γυναικός, ἡ [√γεν-, bear], woman; designating sex, female, woman, 52, 80, 161, 168.

Δ

δ' = δέ, and = δή before αὔ, 158.

1 ΔΑ-, an old root, learn, Lat. disco, has a causal sense in the redupl. 2 aor. δέδαε, taught, 233.

δαίμων, ονος, ὁ, divinity, god, 172.

δαί-φρων, ονος [√δα-, learn + φρήν, mind], prudent, wise, 256.

δαίω [√δαφ-, burn], kindle; pass. blaze like fire, 132.

δαμάζω, ἐδαμάσθην, ἐδαμασάμην, ep. 2 aor. ἐδάμην, part. δαμείς [√δαμ-, tame], tame; κηρὶ δαμείς, having met his doom, 11.

δατέομαι, ἐδα(σ)σάμην [√2 δα-, divide], divide, divide among themselves, 10.

δέ, conj. postpos. but, 20, 67, etc.; the adversative force is often weakened and δέ becomes simply and, 48, 49, 50, etc.; it may also be rendered by however, yet, further, to be sure, now, while, and occasionally it may be omitted in translation, 8, 9, 18, 19, etc.; μέν is often found in the foregoing clause to show that δέ is to follow, and μέν . . . δέ = while . . . yet, both . . . and.

δέατο, imperf., he seemed, me-thought he was, 242.

δέδαεν, see ΔΑ.

δέδια, see δειδω.

δείδω, δέλομαι, ἔδεισα, δέδοικα and δέδια [√δι-, fear], fear, be afraid, 168.

δείκνυμι, δείξω, ἔδειξα, δέδειχα, δέδειγμαι, ἐδείχθην [√1 δακ-, show], show, 144, 178, 194.

δείπνον, ου, τό [√δα-, feed], dinner, the chief meal of the day, the time for it varying with the fashion, but it was generally taken towards evening, 97.

δέμνιον, ου, τό [√δεμ-, build], usually plur. bedstead or mattress; bed, 20.

δέμω, ἐδειμάμην [√δεμ-, build], build, 9.

δέος, δέους, τό [√δι-, fear], fear, 140.

δεύω, δέυεται, drench, moisten; be wet, 44.

δεύω, epic of δέω, usually mid. δέομαι, fut. 2 pers. sing. δηνέσθαι, want, 192.

δή, intens. part. post. emphasizes the word to which it belongs and which it usually immediately follows; it is variously rendered by *now, just now, indeed, surely, especially, truly, exactly, accordingly*; sometimes by *you know, you see, I assure you*, and often its force can be shown only by the tone of the voice, 57, 165, 255; **ἔτε δή**, *when now*, 85, 110; **δή ποτε**, *once, once upon a time*, 162; **δή ῥα τότε**, *forthwith, then*, 217, 238; **ἐπεὶ δή**, *when indeed*, 227; **γὰρ δή**, *for surely*, 242; **νῦν δή**, *now*, 325.

δηϊότης, ἦτος, ἡ [δηϊός, hostile], *battle, slaughter*; with φέρω, *to offer harm*, 203.

Δῆλος, ου, ἡ, *Delos*, one of the Cyclades, the birthplace of Apollo and Artemis and sacred to them; it is also called Ὀρτυγία. It was said to have floated about, till Zeus bound it with adamantine chains that it might receive Leto.

δήμος, ου, ὁ [√2 δα-, divide], *the commons, community; land*, 3, 34, 274, 283.

δῆν, adv. [√διφ-, long], *long*; οὔτοι ἔτι δῆν, *not much longer*, 33, 167.

δηρός, ἄ, ὅν [δῆν, long], *long, too long*; **δηρόν** (sc. χρόνον), *as adv. for a long time, all too long*, 220, 250.

δήω, only pres. with fut. sense [√1 δα-, learn], *find, meet with*, 291.

διά, prep. with gen. or acc. *through*; with acc., 50.

δια-φράζω, διεπέφραδε, redupl. 2 aor. *admonish*, 47.

δίδωμι, δώσω, ἔδωκα, δέδωκα, δέδομαι, ἐδόθην [δο-, give], *give*, 79, 144, 178, 180, 190, 209, 215, 246, 327.

διερός, ἄ, ὅν [√δι-, fear], *living, alive*, 201.

δι-έρχομαι, *to pass through*, 304.

δίκαιος, α, ον [√1 δακ-, show], *just, equitable; civilized*, 120.

δίνη, ης, ἡ, *an eddy*, 116.

δινῆεις, εσσα, εν [δίνη, eddy], *eddy-ing, whirling*, 89.

δῖος, α, ον [√διφ-, shine], *divine, noble, royal*, 1, 117, 127, 217, 224, 249, 322.

δμωή, ἡς, ἡ [δάμνημι, tame], *properly, a female slave taken in war; a female slave*, 99, 307.

δμῶς, ὡς, ὁ [δάμνημι, tame], *properly, a slave taken in war; a slave*, 69, 71.

δοάσασατο, Hom. aor. form = Att. ἔδοξε, *it seemed*, 145; cf. δέατο.

δοκέω, δόξω, ἔδοξα, δέδογμαι, ἐδόχθην [√δοκ-, seem], *seem*, 258.

δόμος, ου, ὁ [δέμω, build], *building; house*, 302; *sheep-fold*, 134; *rooms*, 303.

δόρυ, δόρατος, τό, *a stem, a tree*, 167.

δόσις, εως, ἡ [√δο-, give], *a gift*, 208.

Δύμας, *αυτος, ο, Dymas*, a Phaiakian, a famous seaman, and father of Nausikaa's girl friend whose likeness Athene took when appearing to Nausikaa in a dream, 22.

δύνω, *δύσω, ἔδυσσα, δέδυκα, δέδῡμαι, ἐδύθην*, 2 aor. *ἔδυν*; ep. aor. *δύσето*, mid. *cause to sink*; set (of the sun), 321.

δύο (*δύω*), *δυοῖν, τινω*, 18, 63.

δύσето, see *δυνω*.

δυσμενής, *ἐς [δύς, ill + μένος, will], bearing ill-will, hostile*, 200; *enemies*, 184.

δύστηνος, *ον, wretched, miserable, unfortunate*.

δῶμα, *ατος, τό [δέμω, build], house*, 13, 50, 256, 296, 297, 299, 302.

E

ἐγγύθεν, adv. [*ἐγγύς, near*], *near*, 279.

ἐγείρω, *ἐγερῶ, ἡγείρω, ἐγρήγορα, ἐγρήγερμαι, ἡγέρθην*, *arouse, wake up*, 48; pass. 2 aor. mid. *ἡγρόμην* and 2 perf. are intrans. *awake*, 113, 117.

ἐγώ, *ἐγών*, *I*, 32, 57, 119, 126, 151, 164, 165, 171, 196, 199, 205, 218, 221, 239, 242, 244, 258, 261, 289, 295, 297, 324, 327.

ἐδάσσατο, see *δατέομαι*.

ἐδείματο, see *δέμω*.

ἐδητύς, *υος, ἡ [ῥέδ-, eat], food*, 250.

ἔδνον, *ον, τό, usu. pl. wedding-gifts*, 159.

ἔδος, *εος, τό [ῥέδ-, set], sitting-place, seat*, 42.

ἔδωδή, *ἡς, ἡ [ῥέδ-, eat], food*, 76.

ἔδνα, see *ἔδνον*.

ἔικοστόν, see *ἐικοστόν*.

ἔισαμένη, see *εἶδω*.

ἔζω, *εἶσα [ῥέδ-, set], set down, place, settle*, 8, mid. *take a seat, sit*, 118, 236, 322.

ἔην = *ἦν*, see *εἶμι*.

ἐθέλω, *ἐθελήσω, ἠθέλησα, ἠθέληκα, wish, desire*, 64, 189.

εἰ, cond. conj. [perh. old case form of the relat.] used with ind. in simple cond. 150, 153, 179, 312; with opt. in less vivid fut. 144; with *κέ* + subj. in more vivid fut. 313; *εἰ καί, although*, 312.

(*εἶδω*,) no pres. act., *ὁράω* being used [*ῥφιδ-, see, know*], *see, look, observe*; 1. mid. pres. *εἶδομαι, εἰδόμενος, being like*, 22; 2. aor. (*ἐ*)*εἰσάμην, ἐἵσαμένη, being like*, 24; 3. fut. inf. *εἰδησέμεν, will see*, 257; 4. perf. *οἶδα, know*, 176; *μήδεα εἰδώς, trained in wisdom*, 12; 5. aor. *εἶδον, perceive; see*, 160; *ἴδωμαι, 126, 311; ἴδών, 166, 199; ἴδοι, 113; ἰδέειν, 314; ἰδέσθαι, 306*.

εἶδος, *εος, τό [ῥφιδ-, see], outward form or appearance; beauty*, 16, 152.

(*ἐ*)**ἔικοστός**, *ἡ, ον, ord. adj. the twentieth*, 170.

εἴκω, *εἴξω, εἴοικα, resemble, be like*, 87, 243, 293; *εἴοικε, impers. it is seemly, proper*, 60; *εἴοικα, like*, 301.

εἶλον, see αἰρέω.

εἰλῦμα, ατος, το [φελ-, φαλ-, fold],
a wrapper, 179.

εἶμα, ατος, τό [√ 2 ἐς-, φες-, clothe],
a garment; clothes, clothing,
26, 58, 61, 64, 91, 111, 144,
214, 228, 252.

εἶμι, ἔσομαι, ἦν (ἔην) [√ 1 ἐς-, be],
be, 27, 33, 35, 43, 51, 60, 121,
125, 136, 145, 149, 150, 153,
165, 196, 201, 207, 210, 220,
242, 250, 265, 274, 277, 279,
300, 312.

εἶμι, imperf. ἦα or ἦειν [√ ι-, go],
go, 50, 102, 131, 179, 223; inf.
ἵμεν, 15, 130, 255, 298; subj.
ἵομεν, 25, 35, usually with a
future sense.

εἶνεκα, see ἔνεκα.

εἶπον, 2 aor. [√ φερ-, say], say,
speak, tell, 223, 239, 275; with
μῦθον, 21; εἰπών, 41, 71, 127.

εἰρύεται, see ἐρύω.

εἶρω, pres. only in epic, ἐρῶ,
εἶρηκα, εἶρημαι, ἐρρήθην [√ 1 φερ-,
say], say, 285; mention, tell,
194; ask for, 298.

εἰς, prep. with acc., ἐς Ionic, into,
to, 3, 15, 134, 202, 298, 315,
327; εἰς δ' κεν + subj. until, 295.

εἶσα, aor. of ἔζω.

εἰς-εἶδον, 2 aor. of εἰσοράω.

εἰς-ἰθμῇ [εἰσεμι, go in], entrance,
264.

εἶσκω, only pres. and imperf.
[εἶκω, be like], to liken, com-
pare to, 152.

εἰς-οιχνέω, go in, enter, aor. εἰσοι-
χνεῦσαν, 157.

εἰς-οράω, -δύομαι, ἐώρᾱκα, or ἐδ-
ρᾱκα, ἐώρᾱμαι, or ὤμμαι, ὤφθην,
2 aor. εἶδον, look upon; see, 161;
behold, 230.

εἴσος, εἴση, εἴσον, alike, equal;
trim, 271.

εἰς-φορέω, carry into, 91.

εἴως, see ἔως.

ἐκ, before vowels ἐξ, prep. with
gen. out of, forth, from, 74,
167; in consequence of, 29;
upon, 197; by means of, 224;
away from, 226.

ἐκάς, adv. far from, 8.

ἐκάστος, η, ον, each one, each,
189, 265.

ἐκάτερθε, adv. [ἐκάτερος, each of
two], on both sides, 19, 263.

ἐκ-γίγνομαι, spring from, ἐκγε-
γαυῖα, sprung from, 229.

ἐκείνος and κείνος, η, ον, dem.
pron. that; it is often used as
a pers. pron. he, she, it, etc.,
158, 166, 313.

ἐκέκλετο, see κέλομαι.

ἐκτός, adv. [ἐξ, out of], outside,
72.

ἐλάαν, inf. of ἐλάω.

ἐλαιον, ον, τό, olive oil, oil, 79,
96, 215, 219.

ἐλασσε, see ἐλάω.

ἐλαφος, ον, ὁ or ἡ, stag, hind, deer,
104, 132.

ἐλάω for ἐλαύνω, ἐλῶ, ἐλήλακα,
ἐλήλαμαι, ἡλάθην, drive; ἐλασ-
σε, lay out, 9; ἐλάαν, start,
82.

ἐλεαίρω, imperf. ἐλέαιρε [ἐλεέω,
pity], pity, take pity on, 175.

ἐλεεινός, ἡ, ον [ἐλεος, *pity*], *pitiable*; *pitied*, 327.

ἔλον for εἶλον, from αἰρέω.

ἐλπω, *cause to hope*, mid. ἔλπομαι [ἑλπ-, *hope*], *hope, expect*, 297.

ἐλπωρή, ἡς, ἡ [ἑλπ-, *hope*], *hope*, 312.

ἐμβάλλω, [έν, *in* + βάλλω, *throw*], *throw in*, 116.

ἔμμεναι = εἶναι.

ἐμοῖο = ἐμοῦ.

ἐμός, ἡ, όν [pron. stem με-, *I*], *my, mine*, 65, 256, 290, 293, 299, 305, 308.

ἐμπης, adv. *notwithstanding, nevertheless*, 190.

έν, ένί, in. 1. adv. *therein*, 77, 131, 292; 2. prep. with dat. *in*, sometimes in anastrophe or in tmesis, 15, 46, 62, 78, 79, 92, 140, 204, 210, 215, 305.

έν-αντίος, ᾱ, ον [άντί, *against*], *opposite*; *visible, face to face*, 329.

ένδον, adv. [έν, *in*], *within, in the house*, 51.

ένεκα, εἵνεκα, adv. *on account of*, 156.

ένθα, adv. of place or time [έν, *in*], 1. place, *there*, 1, 266, 268, 293, 295; *thither*, 47; *where*, 86, 256; *here*, 308; 2. temporal, *then*, 88, 112.

ένθάδε, adv. [έν, *in*], *hither*, 179, 206; *here*, 172, 245.

ένθεν, adv. [έν, *in*], *thence*, 7.

ένν-οσί-γαιος, ου, ό [έν, *in* + ώθέω, *push* + γαῖα, *land*], *earth-shaker*, epithet of Poseidon, because

it was thought that he caused earthquakes, 326.

έννῦμι, ἔσσω, ἔσσα, ἐσσάμην, ἔσμαι or εἶμαι [√2 ἐς-, *fec-*, *clothe*], *put on, wear*, 28.

έν-τίθημι, *place or put in*, 77.

έν-τύνω, *adorn one's self*; mid. έντύνεται, *get ready*, 33.

ἐξ-αιρέω, *take away*, 140.

ἐξείης, adv. [√σεχ-, ἐχ-, ἐχ-, *have*], *one after another, in order*, 94.

ἐξονομάζω [ἐξ, *out of* + όνομάζω, *name*], *pronounce a name*; always with ἔπος τ' ἔφατ', *he spoke the word and uttered it aloud*, 254.

ἐξονομαίνω, aor. inf. ἐξονομῆναι [ἐξ, *out of* + όνομα, *name*], *name, speak out, tell*, 66.

ἐξοχος, ον [ἐξέχω, *hold out*], *distinguished among*; neut. as adv. *exceedingly*; with άλλων, *above others*, 158.

ἐοικα, see εἶκα.

ἐπεί, conj.: 1. temporal, *when*, 47, 93, 99, 227; 2. causal, *since*, 33, 167, 191, 325; *because*, 187; *for*, 279.

ἐπειτα, adv. [εἶτα, *then*], *then, afterward*, 97, 314, 323; *thereupon*, 115.

ἐπέοιχ' = ἐπέοιχε, perf. of ἐπέικω, *it is seemly*, 193.

ἐπ-ηετανός, ἡ, όν, *abundant, ample*; *in abundance*, 86.

ἐπήν, conj. [ἐπεί, *when* + άν], *when, after*, 262, 297.

ἐπί, adv. and prep.: 1. adv. *thereat*, 117; *besides*, 210; 2.

- a. with acc. *to, toward*, 138, 212; *along*, 236; b. with dat. *in*, 75; *upon*, 153; *near, by*, 305; c. with the gen. *upon, in*, 253.
- ἐπι-βαίνω, *go upon; get into*, 78; ἐπιβείομεν (subj.), *approach*, 262.
- ἐπι-βάλλω, *ply the whip*, 320.
- ἐπι-βείομεν, see ἐπιβαίνω.
- ἐπι-δέδρομε, see ἐπιτρέχω.
- ἐπι-ζαφελῶς, adv. *vehemently, furiously*, 330.
- ἐπί-κειμαι (used as pass. of ἐπιτίθημι), *be closed*, 19.
- ἐπι-μίσγομαι, *have dealings with*, 205; *draw nigh to*, 241.
- ἐπι-πίλναμαι, *come near*, 44.
- ἐπι-σεύω, *sweep over*, 20.
- ἐπί-στιον, ου [ἐπί, upon + √στα-, place], *the place where the ships stand when drawn up; the mooring-place*, 265.
- ἐπι-τρέχω, δραμοῦμαι, ἔδραμον, δεδράμηκα, δεδράμηναι, *run upon; spread over*, 45.
- ἐπι-οίχομαι, οἰχήσομαι, οἴχωκα or ὤχωκα, *go towards; go abroad*, 282.
- ἔπος, εος, τό [√φεπ-, say], *that which is spoken; a word*, 143, 146, 254, 289.
- ἐπι-οτρύνω, *stir up, excite; urge*, 36.
- ἔπω, usually mid. ἔπομαι, ἔψομαι, ἐσπόμην [√σεπ-, follow], *go, follow, accompany*, 32, 164, 276, 319.
- ἔργον, ου, τό [√φεργ, work], *work; works of skill*, 234; *farm*, 259.
- ἔρδω (ἔρξω, ἔρξα) [√φεργ-, work], *do*, 258.
- ἐρετμόν, ου, τό [√έρ-, move with oars], *oar*, 269, 271.
- ἔρέω, see εἶρω.
- ἔρις, ιδος, ἡ, *strife, quarrel*; ἔριδα προφέρουσαι, *displaying rivalry = in emulation*, 92.
- ἔρνος, εος, τό, *a young sprout, shout*, 163.
- Ἑρύμανθος, ου, ὁ, *a mountain in Arcadia*, 103.
- ἐρύω, mid. ἐρύομαι, *guard; be drawn up along; line*, 265.
- ἔρχομαι, ἐλεύσομαι, ἐλήλυθα, ἦλθον, *go*, 40, 54, 65, 69, 327; *come*, 134, 280, 288.
- ἐς, Ionic and epic for εἰς.
- ἐσθής, ἦτος, ἡ [√2 ἐσ-, φεσ-, clothe], *clothes, clothing*, 78, 83, 192.
- ἐσθλός, ἡ, ὄν [√1 ἐσ-, be, live], *glorious, brave; good*, 30, 189; *noble*, 182, 284.
- ἔσθω, imperf. ἦσθον [√έδ-, eat], *eat*, 249.
- ἔσπετο, see ἔπω.
- ἔσσαθ', see ἐννῆμι.
- ἐσ-φορέω, see εἰσ-φορέω.
- ἐσχάρη, ης, ἡ, *a portable hearth or basin of coals; hearth*, 52, 305.
- ἔσχατος, η, ου [ἐξ, out of], *extreme, furthest, uttermost*, 205.
- ἐτεθήπεια, see τέθηπα.
- ἔτι, adv. *still, yet*: 1. temporal, 173; 2. as word of enhancement, 33, 174.
- εὖ, adv. [ἐὺς, good, well], *well, skillfully, carefully*, 318.

εὐ-θρονος, *ον*, with beautiful throne, well-throned, 48.

εὐ-κτίμενος, *η, ον* [εὖ, well + κτίζω, build], well-built, stately, 315.

εὐ-κυκλος, *ον*, well-rounded; well-wheeled, 58, 70.

εὐ-μενέτης, *ου, ὁ* [εὖ, well + μένος, will], well-wisher; friend, 185.

εὐ-ξεστος, *η, ον*, well-planed; well-polished, 75.

εὐ-πεπλος, *ον*, with beautiful mantle; beautifully robed, 49.

εὐ-πλόκαμος, *ον*, adorned with beautiful tresses; fair-haired, 135, 198, 222, 238.

εὐρίσκω, εὐρήσω, *ηῦρον, ηῦρηκα, ηῦρημαι, ηῦρέθην*, find, 277, 282.

εὐρύς, *εἶα, ὕ*, broad, wide, 150, 225, 243.

εὐρύ-χορος, *ον*, with broad places, roomy, spacious, 4.

εὐ-τροχος, *ον*, well-wheeled, with good wheels, 72.

εὐ-φροσύνη, *ης, ἡ* [εὐφρων, joyous], mirth, merriment; pleasure, 156.

εὐχομαι, εὐξομαι, εὐξάμην or ηὔξάμην, declare a wish; pray, 280.

εὐ-ῶπις, *ιδος, ἡ* [εὖ, well + ὤψ, face], fair-eyed, bright-eyed, 113, 142.

ἔφημαι, perf. pass. used as pres. [ἐπί, upon + ἡμαι, sit], be seated, sit, 309.

ἐφοπλίζω, ὥπλισα, ὥπλισμαι, ὥπλισθην [ἐπί, upon + ὀπλίζω, prepare], equip, get ready, 37, 57, 69.

ἔχευεν, see χέω.

ἔχω, ἔξω and σχήσω, ἔσχω, ἔσχηκα, ἔσχημαι [√σεχ-, have], hold, have, possess, 150, 164, 177, 179, 183, 195, 240, 243, 281, 293; κάλλος ἔχουσai, dowered with beauty, 18; haunt, 123; inhabit, 177, 195; depend on, 197; στή σχομένη, stood still, 141; σέβας μ' ἔχει, I am amazed, 161; ἔχων, with, 61, 64.

ἔως, conj. as long as, while; final conj. that, in order that, 80.

Z

ζεύγνυμι, ζεύξω, ἔζευξα, ἔzeugμαι, ἔζεύχθην or ἐζύγην [√ζυγ-, join], join, yoke, 73, 111, 252.

Ζεύς, Διός, ὁ, Lat. *Iuppiter*, father and king of gods and men, son of Kronos and Rhea, husband of Hera; was god of the heavens and controlled the powers of nature, especially thunder and lightning. He was believed to preside over the destiny of man, to send good and evil upon the earth, and to hold guard over justice and the laws. Zeus was worshipped throughout Greece, but especially at Olympia, where his most celebrated temple was situated, in which was the famous statue by Phidias, 105, 152, 188, 207, 229, 323, 324.

ζώστρον, *ον, τό* [ζώννυμι, gird], a girdle, belt, 38.

Η

1 ἥ, disj. conj. *or*, 103, 132, 133;
in ind. double questions ἥ (ἡέ)
... ἥ (ἡε), *whether . . . or*, 142,
143.

2 ἥ (ἡέ), comp. conj. *than*, 39,
139.

1 ἥ, prepositive part. of assevera-
tion, *in truth, certainly, to be
sure, really*, 280; ἥ γάρ, *yes,
to be sure*, 220, 283; ἥ τοι, *sure-
ly*, 86, 249.

2 ἥ (ἡε), interrog. part. 120, 125,
149, 200.

3 ἥ, *said*, aor. of a defective verb;
it always follows a passage in
Oratio Recta, and is followed
by (ῥα) καί, 198.

ἡγεμονεύω [ἡγεμών, *guide*], *lead
the way*, 261.

ἡγέομαι, ἡγήσομαι, ἡγησάμην, ἡγη-
μαι, ἡγήθην [ἡγ-, *lead, drive*],
guide, lead, show the way, 114,
300.

ἡδέ, coörd. conj. *and, also*, 107,
126, 184, 189, 247, 298, 327.

ἡδη, *already*, 11, 34.

ἡε, see εἰμι.

ἡέ, see 2 ἥ.

ἡέλιος, ου, ὁ, *the sun*, 97, 321.

ἡίθεος, ου, ὁ, *an unmarried youth*,
63.

ἡίων, ὄνος, ὁ, *seashore, beach*, 138.

ἡκε, from ἱημι.

ἡλάκατα, ων, τὰ, *the wool on the
distaff*, 53, 306.

ἡμαι, imperf. ἡμην [ἡδ-, *sit*], *sit*,
52, 305, 307.

ἡμαρ, ατος, τό, *day*, 170; ἡματα
παντα, *always, forever*, 46, 281;
νόστιμον ἡμαρ, *the day of one's
return*, 311.

ἡμεῖς, *we*, plur. of ἐγώ.

ἡμέτερος, α, ον [ἡμεῖς, *we*], *our*,
191, 311.

ἡμιόνειος, α, ον [ἡμίονος, *half-ass*],
*belonging to a mule; with ἄμαξα,
a mule-cart*, 72.

ἡμίονος, ου, ἡ [ἡμι-, *half* + ὄνος,
ass], *a half-ass, mule*, 37, 68,
73, 82, 88, 252, 260, 317.

ἡνία, ιων, τὰ, *reins*, 81.

ἡνιοχέω, σω [ἡνιοχος, *one who
holds the reins*], *hold the reins;
drive*, 319.

ἡνωγον, imp., see ἄνωγα.

ἡρατο, see ἀράομαι.

ἥρως, ωος, ὁ, *warrior, hero*; it is
a title of honor and given not
only to fighting men, but also
to those who have nothing to
do with war, 303.

ἦσθε, see ἔσθω.

ἡῦδα, see αὐδάω.

Ἡφαιστος, ον, ὁ, Lat. *Volcanus*,
Vulcan, son of Zeus and Hera,
was lame from his birth; the
god of fire and master of all
the arts wrought by the aid of
fire, especially of working in
metal; he is the maker of
thrones, the scepter of Zeus,
the Aegis, the arms of Achilles
and of all works in metal,
233.

ἦχι, adv. *where*, 94.

ἡῶθι, ep. dat. of ἡώς.

ἡώς, οὖς, ἡ, *daybreak, dawn*; ἡοὶ φαινομένηφιν, *at dawn of day*, 31; ἡῶθι πρὸ, *in the morning early*, 36.

Ἡώς, οὖς, ἡ, *Lat. Aurora, Eōs*, wife of Tithonos, and mother of Memnon, 48.

Θ

Θ' = τε.

θάλαμος, ου, ὁ, *room, chamber*, 15, 74.

θάλασσα, ης, ἡ, *the sea*, 95, 236, 272.

θαλέθων, οντος [part. of θάλλω, *bloom*], *blooming*, 63.

θαλερός, ᾱ, ον [θάλλω, *bloom*], *blooming, glad*, 66.

θάλλω, perf. part. τεθηλώς, τεθαλυῖα [√θαλ-, *bloom*], *bloom, be fruitful*, 293.

θάλος, εος, τό [√θαλ-, *bloom*], *a shoot; blossom*, 157.

θάμνος, ου, ὁ, *a bush, shrub*, 127.

θάρσος, εος, τό [θαρσύς, *bold*], *boldness, courage*, 140.

θαῦμα, ατος, τό [θέα, *sight*], *wonder*, 306.

θεά, ᾱς, ἡ, *a goddess*, 13, 112.

θεο-ειδής, ἐς, *godlike, as beautiful as the gods*, 7.

θεός, ου, ὁ, *a god*, 10, 11, 42, 46, 149, 150, 174, 180, 240, 243, 280.

θεουδής, ἐς [θεός, *god* + √δι-, *fear*], *god-fearing, pious*, 121.

θηέομαι, imperf. θηέτω [θέα, *sight*], *gaze at; behold*, 237.

θῆλυς (θήλεια), θῆλυ [√θα-, *θη-*,

nurse], *womanly; gentle, delicate*, 122.

θῆς, θινός, ὁ, *a heap, shore*, 94, 236.

θοῶς, adv. [θοός, *quick*], *quickly*, 92.

θρόνος, ου, ὁ, *a seat, chair*; the θρόνος was a large arm-chair with a high back and a footstool, and cushions were laid upon the seat, and carpets spread over both back and seat. In private dwellings the θρόνος was the seat of honor of the master, and in temples it was the throne of the god. Those in private houses were usually made of wood and were often adorned with metal; those of the gods were made of marble, 308.

θυγάτηρ, τρός, ἡ, *daughter*, 17, 139, 196, 213.

θύελλα, ης, ἡ [θύω, *rage*], *tempest, storm*, 171.

θῦμός, οὔ, ὁ [√1 θυ-, *rage*], *the principle of life, feeling and thought; heart*, 23, 118, 155, 166, 313.

θύραζε, adv. [θύρᾱς, *doors* + δε, *thither*], *to the door; out of the door*, 53.

θύρᾱ, ᾱς (ἡ, ης), ἡ, *gate, door*, 19.

I

ιαίνω, usu. pass. melt, grow warm, 156.

ἱδρις, εως, ἡ [√φιδ-, *see, know*], *skillful, skilled*, 233.

ἔμι, ἦσω, ἦκα, -εἶκα, -εἶμαι, -εἶθην, *make go, send*; with κατά in tmesis, *let loose (the hair)*, 231.

ἰκάνω, imperf. ἰκάνον [√φικ-, *reach*], *arrive at, reach, come*, 119, 136, 191, 206; *come upon*, 169.

ἰκέτης, ου, ὁ [√φικ-, *reach*], *a suppliant*, 193.

ἴκω, mid. ἴκομαι [√φικ-, *reach*], *reach, come*, 85, 176, 202, 296; 304, 314, 321, 331.

ἰμάσθλη, ης, ἡ [ἱμάς, *lash*], *lash, whip*, 320.

ἰμάσσω, aor. ἵμασα [ἱμάς, *lash*], *to lash, whip*, 316.

ἵμεν(αι), pres. inf. of εἶμι.

ἵνα, 1. adv. of time, *when*, 27; 2. adv. of place, *whither*, 55; *where*, 322; 3. final conj. *to, in order to*, 50, 58, 311.

ἰο-χέαιρα, ας, ἡ, *arrow-pourer, arrow-shooting*, 102.

ἱρός, (ά), ὄν, *sacred*, 322.

ἵστημι, στήσω, ἕστησα, ἕστην, ἕστηκα, -ἕσταμαι, ἑστάθην [√στα-, *stand, place*], *make stand*; intr. in pass. and in 2 aor., both perfects and pluperfects act., *stand*, 20, 56, 141, 199, 211, 218.

ἱστός, οὔ, ὁ [ἵστημι, *place*], *anything set upright, a mast*, 271.

K

κ' = κε.

καδ = κατά, 212, 230.

καθαίρω, καθαρῶ, ἐκάθηρα, κεκάθαρμαι, ἐκαθάρθην [καθαρός, *clean*],

make pure or clean; wash off, cleanse, 87, 93.

καθαρός, ᾱ, ὄν, *clean*, 61.

καθεζομαι, καθεδοῦμαι, imperf. ἐκαθεζόμεν [√σεδ-, *set*], *sit down, take one's seat*, 295.

καθεύδω, καθευδήσω, *sleep*, 1.

καθίζω, καθιῶ, ἐκάθισα, ἐκαθισάμην, *to sit down*, 212.

καί, copul. conj. *and*, connects both words and clauses, 2, 9, 10, 16, 21, 30, 32, 37, 51, 67, 75, 81, 84, 89, 96, 99, 104, 118, 121, 131, 132, 140, 144, 154, 166, 177, 181, 190, 191, 195, 196, 225, 227, 233, 237, 245, 246, 260, 269, 286, 290, 296, 298, 309, 315; *also, too*, 35, 164, 173; καί . . . καί (= *et . . . et*), *both . . . and* or simply a strong *and*, 124, 271; τε καί, 120, 181, 235, 284; τε . . . καί, 314, 321; τε καί . . . καί, 38; καί δέ, *and besides*, 39, 60, 286.

κακός, ἡ, ὄν, *bad*, 189, comp. κακώτερος, *a malicious person*, 275; κακὰ κήδεα, *trouble*, 165; as a noun, *an evil*, 173, 175; *common*, 187.

κακόω, perf. pass. part. κεκακωμένος [κακός, *bad*], *befouled*, 137.

καλέω, καλῶ, ἐκάλεσα, ἔκκληκα, κέκλημαι, ἐκλήθην [√καλ-, *call*], *call, summon*, 55; pass. *be called*, 244.

κάλλος, εος, τό [κᾱλός, *beautiful*], *beauty*, 18, 237.

κᾱλός, ἡ, ὄν, *beautiful*, 27, 108,

111, 252, 263, 266, 276; *clear*, 87; comp. κάλλιον, *better*, 39.

κάματος, ου, ὁ [κάμνω, *toil*], *toil*, weariness, 2.

κάμβαλε from καταβάλλω.

καναχή, ἥς, ἡ [√καν-, *sound*], *sound*, *rattle*, 82.

κάπρος, ου, ὁ, *wild-boar*, *boar*, 104.

κάρη, ητος, τό, *head*, 107, 230.

κάρηνον, ου, τό [κάρη, *head*], *head*, *summit*, 123.

καρπαλίμως, adv. [καρπάλιμος, *swift*], *swiftly*, *quickly*, 261, 312.

κάρτος, see κράτος.

κασίγνητος, ου, ὁ [κάσις, *brother* + γίγνομαι, *be born*], *brother* (*born of the same mother*), 155.

κατά (also καδ', κατ', καθ' and καμ'), prep. with gen. and acc. *down*, *down from*; 1. with gen. *down from*, 230; 2. with acc. *down*, 102, 103; *among*, 34, 274, 283; κατὰ φρένα καὶ κατὰ θυμόν, *in mind and heart*, 118.

κατα-βαίνω, *go down*, *descend*, 281.

κατα-βάλλω, *cast down*, *cast*, 172.

κατα-τίθημι, *place*, *lay down*, 75.

κατα-χέω, *pour down upon*, *cast upon*, 235.

κατῶρυξ, ὕχος [κατορύσσω, *dig down*], *dug in*; κατωρυχέεσσ', as if from κατωρυχῆς, *imbedded in the earth*, 267.

καυτή = καὶ αὐτή, 282.

κέ, κέν, κ', like ἄν in use, but always enclitic; it is very com-

mon in relat. clauses 28, 37, 159, 202; in apodosis 285; after εἰ 313; with ἄν 259.

κεῖμαι, κείσομαι, imperf. ἐκέμην [√κει-, *lie*], *lie*, 26, 59.

κεῖσε, adv. *there*, 164.

κεκύθωσι, see κεύθω.

κέλευθος, ου, ἡ, *path*, *way*, 291.

κελεύω, κελεύσω, ἐκέλευσα, κεκέλευκα, κεκέλευσμαι, ἐκελεύσθην [√κελ-, *call*], *order*, *command*, *direct*, *bid*, 198, 211, 212.

κέλομαι, 2 aor. mid. ἐκεκλόμην [√κελ-, *call*], *urge on*, 133; *command*, 71.

κερδαλέος, ᾱ, ου [κέρδος, *gain*], *shrewd*, 148.

κερδίων, ου, gen. ονος [κέρδος, *gain*], comp., no pos. in use; *more profitable*, *better*, 145.

κεύθω, κεύσω, κέκευθα [√κυθ-, *hide*], *hide*, *cover*; *receive*, 304.

κεφαλή, ἥς, ἡ [√κεπ-, *cover*], *head*, 21, 225, 235.

κεχάριστο, see χαρίζομαι.

κῆδος, εος, τό [√καδ-, *care*], *trouble*, *sorrow*, 165.

κῆρ, κηρός, ἡ [√κερ-, *kill*], *fate*, *doom*, 11.

κῆρ, ος, το, *heart*; περὶ κῆρι, *exceedingly in heart*, 158.

κίστη, ης, ἡ, a box, chest, 76.

κιχάνω, aor. κιχῆσατο, *overtake*, *find*, 51.

κίω, (ἐ)κίον [√κι-, *go*], *go*, 84, 236.

κίων, ονος, ἡ οἱ ὁ, *pillar*, 307.

κλάω, ἐκλασα, κέκλασμαι, ἐκλάσθην, *break*, 128.

κλειτός, ἡ, ὄν [κλείω, *celebrate*],
renowned, famous, 54.

κλίνω, κλινῶ, ἐκλῖνα, κέκλιμαι,
ἐκλίθην, 2 aor. pass. ἐκλίνην
[√κλι-, *lean*], *incline; lean,*
rest upon, 307.

κλυτός, ἡ, ὄν [√κλυ-, *hear*], *heard;*
famous, 321; *renowned*, 36;
glorious, 326; *splendid*, 58.

κλύω, imperf. ἐκλυον [√κλυ-, *hear*],
hear, 185, 239, 247, 324, 328.

κοιμάω, ἐκοίμησα, ἐκοιμήθην [κεῖ-
μαι, *lie*], *lay to rest; pass. sleep*,
16.

κομέω, *tend, take care of*, 207.

κόμη, ἡ, ἡ, *hair of the head; in*
plur. locks, 231.

κομίζω, κομῶ, etc., aor. mid.
(ἐ)κομίσσατο [κομέω, *take care*
of], *take care of, save, rescue*,
278.

κούρη, ἡ, ἡ [√κερ-, *cut off*], *young*
girl, maiden, 15, 20, 47, 74, 78,
113, 122, 135, 142, 147, 222,
223, 237; *daughter*, 22, 105,
151, 323.

κραιπνός, ἡ, ὄν [√καρπ-, *κραπ-*,
swift], *swift, rushing; violent*,
171.

κρατερῶνυξ, υχος, ὁ, ἡ [κρατερός,
strong + ὄνυξ, hoof], *strong-*
hoofed, 253.

κράτος, εος, τό [√κρα-, *do, make*],
might, power, 197.

κρείσσων, ον, gen. ονος [√κρα-,
do, make], comp. of κρατός;
mightier, stronger; better, 182.

κρήδεμνον, ου, ὁ [κάρα, *head + δέω*,
bind], *head-band, a sort of veil*

with hanging flaps that could
be thrown over the face so as
to cover it entirely, 100.

κρήνη, ἡ, ἡ, *well, spring; foun-*
tain, 291.

Κύκλωψ, ωπος, ὁ [κύκλος, *round*
+ ὤψ, *eye*], *a Cyclops; i.e.*
Round-eyed. The Cyclopes were
a race of giants, given to can-
nibalism, and dwelling in caves
under the summits of moun-
tains on an island later iden-
tified with Sicily. They are
savages and know none of the
arts of civilization, do not live
in cities, and fear neither gods
nor men. Hesiod names three:
Brontes, Steropes and Arges.
The later poets represent them
as using the caverns of Mount
Aetna for their smithy, and all
smiths are regarded as their
descendants. The Cyclopes
who built the walls of Mykenae
were said to be of Thracian
origin. 5.

κῦμα, τος, τό [κύω, *swell*], *any-*
thing swollen; a wave, billow,
171.

Λ

λᾶας, gen. λᾶος, ὁ, *stone*, 267.

λαῖγξ, γγος, ἡ [λᾶας, *stone*], *a*
small stone, a pebble, 95.

λαμβάνω, λήψομαι, ἔλαβον, εἴληφα,
εἴλημμαι, ἐλήφθην [√λαβ-, *take*],
take, 81, 147; *take hold of*, 142.

λαός, οὔ, ὁ, *people*, 194; *troop,*
army, 164.

λειμών, ὦρος, ὁ [λείβω, pour, flow],
a meadow, holm, 292.

λείπω, λείψω, ἔλιπον, λέλοιπα, λέ-
λειμμαί, ἐλείφθην, leave, 317.

λεπτός, ἡ, ὅν [λέπω, peel], peeled;
narrow, 264.

λευκός, ἡ, ὅν [λυκ-, light, shine],
light, bright, shining, 45.

λευκώλενος, ἡ, ὅν [λευκός, bright +
ὠλένη, arm], white-armed, 101,
186, 239, 251.

λεύσσω, [λυκ-, light, shine], see
clearly, behold, watch, 157.

λέων, οντος, ὁ, lion, 130.

λήκυθος, ου, ἡ, an oil-flask, oil-
bottle, 79, 215.

Λητώ, οὐς, ἡ, Leto; Lat. Latona,
daughter of Koios and Phoibe
and mother of Apollo and
Artemis by Zeus. It was said
that she was driven by Hera
from place to place when she
was looking for a spot where
she could rear her twins.
Passing through Lykia on her
journey, she was denied a
drink of water by the in-
habitants, who leapt into the
pool and stirred up the mud,
so that the water was unfit for
drinking. Becoming angry,
she begged heaven that they
might never leave the pools.
Her prayer was answered, and
from continuous living in the
pools, their bodies and features
gradually changed to suit such
a life and they became frogs.
106.

λιμήν, ἐνος, ὁ [λυ-, flow], harbour,
263.

λίπα, adv. [cf. ἀλείφω, anoint],
unctuously; with oil, 96, 227.

λίσσομαι, beseech, pray, 142, 144,
146.

λοεσσάμεναι, see λούω.

λούω, aor. part. mid. λοεσσάμενος
[λυ-, λο-, λον-, wash], wash,
bathe, 96, 210, 216, 221, 227.

M

μ' = με.

μάκαρ, αρος, ὁ [μακ-, make large],
superl. μακάριος, blessed, 46;
happy, fortunate, 154, 155, 158.

μακρόν, adv. [μακρός, long], far;
aloud, 117.

μάλα, adv. comp. μᾶλλον, superl.
μάλιστα, very, very much, ex-
ceedingly, 44, 56, 87, 94, 155,
185, 203, 247, 274, 304, 312;
μάλ' ὥδε, just as follows, care-
fully, 319.

μάλιστα, see μάλα.

μᾶλλον, see μάλα.

μαστιῶν, aor. (ἐ)μάστιξα [μάστιξ,
whip], whip, lash, 82.

μάστιξ, ἱγος, ἡ, a whip, scourge,
81, 316.

μέγαλήτωρ, ορος [μέγας, large +
ἦτορ, heart], great-hearted, 14,
17, 196, 213, 299.

μέγαρον, ου, τό, a large room, hall,
304; ἐν μεγάροις, at home, 62.

μέγας, μεγάλην, μέγα [μεγ-, great],
comp. μείζων, superl. μέγιστος,
large, great, 230; mighty, 151,
323; tall, 276.

μέγεθος, εος, τό [μέγας, *great*], *greatness; height*, 152.

μεθῆμων, ον, gen. ονος [μεθῆμι, *let loose*], *careless, remiss*, 25.

μελίχιος (α), ον [μελίσσω], *sweeten, gentle, winning*, 143, 146, 147.

μέλᾱς, αῖνα, αν, *dark*, 91; *black*, 268.

μελιδής, ἐς [μέλι, *honey* + ἡδύς, *sweet*], *honey-sweet*, 90.

μέλλω, μελλήσω, ἐμέλλησα [√μελ-, *mind*], *be about to, be going*, 165; *intend*, 110; *be compelled*, 135.

μέλει, μελήσει, ἐμέλησε, μεμέληκε, μέμηλεν, 2 perf. [√μελ-, *mind*], *it concerns*, 270; *distress*, 65.

μέμηλεν, 2 perf. of μέλει.

μέν, postpos. conj. used to distinguish the word or clause to which it belongs from something that follows and usually answered by δέ; it may sometimes be translated *indeed, truly, on the one hand*, or it may be left untranslated, when its presence is shown by stress of voice; 23, 26, 27, 116, 150, 154, 195; with ὁ, etc., 4, 11, 13, 41, 52, 72, 75, 89, 229; οὐ μὲν γάρ, 182, 301; μὲν . . . αὐτάρ, 1.

μενεαίνω, imperf. μενέαινε [μένος, *will*], *desire eagerly; be angry*, 330.

μενοεικής, ἐς [μένος, *will* + εἰκός, *like*], *suited to the desires; satisfying*, 76.

μενοινάω, μενοινᾶς [μένος, *will*], *seek, desire*, 180.

μένω, μενῶ, ἔμεινα, μεμένηκα [√μα-, *think*], *wait*, 98, 295; *stay*, 139.

μερμηρίζω, μερμήριξα, aor. [μέρμερος, *full of care*], *be full of care; ponder, doubt*, 141.

μετά, prep. 1. with dat. *among, with*, 60; 2. with acc. *unto*, 54; *to*, 115; *after*, 133; *behind*, 260.

μετα-πρέπω, πρέψω, ἔπρεψα, *to be prominent among*, 109.

μετ-αυδάω, *speak among; address*, 217, 238.

μετ-έρχομαι, *come or go among*, 132, 222.

μέτ-ωπον, ον, τό [μετά, *between* + ὤψ, *eye*], *the space between the eyes; forehead, brow*, 107.

μεῦ = ἐμοῦ, from ἐγώ.

μή, *not*, used in both dependent and independent clauses; 1. as adv., 200; 2. as final conj., *that not, lest*, 147, 273.

μήδος, εος, τό [μέδω, *think on*], *plan, counsel; wisdom*, 12.

μῆδος, εος, τό, only plural, *nakedness*, 129.

μήλον, ον, τό, *a domestic animal; a sheep or a goat; fold*, 134.

μήτηρ, τρός (τέπος), ἡ [√μα-, *μη-*, *measure, make*], *mother*, 25, 30, 51, 76, 154, 287, 305, 310.

μητιάω, pres. part. μητιῶσα [μῆτις, *plan*], *deliberate; devise*, 14.

μητιῶσα, from μητιάω.

μίγνυμι, μίξω, ἔμιξα, μέμῳμαι, ἐμίχθην and ἐμίγην [√μιγ-, *mix*], *mix, meet; approach*, 136; *associate with*, 288.

μίμνω, only pres. [μένω, wait], wait, stay, 245.

μῖν, encl. Ion. acc. sing. (never plur.) of 3 pers. pron. αὐτόν, αὐτήν, αὐτό, him, her, it, 20, 24, 48.

μίσγω, see μίγνυμι.

μνάομαι, woo, court, 34, 284.

μογέω, aor. ἐμόγησα [μόγος, toil], toil, labor; suffer, 175.

μολπή, ἥς, ἡ [μέλπω, sing], play, sport, 101.

μῦθος, ου, ὁ, speech; word, 21, 67, 148.

μωμεύω, pres. subj. μωμεύῃ, reproach, blame, 274.

N

ναιετάω [ναίω, dwell], dwell in, inhabit, live, 153, 245.

ναίω, dwell, live, 4.

ναῦς, νεώς, ἡ, ship; ships were of two kinds: the merchantman, broad and spacious, and the man-of-war, long and narrow; both had rudders and were provided with ladders; they also had a foredeck and a balustrade running along the side of the ship; the mast was supported by two stays, and the sail was attached to a yard secured by braces. The ships were curved at each end. 264, 268, 271, 278.

Ναυσί-θοος, ου, ὁ, the son of Poseidon and Periboia, and father of Alkinoos. He colo-

nized the Phaiakians in Scheria. 7.

Ναυσι-κάᾱ, ᾱς, ἡ, daughter of Alkinoos and Arete, 17, 25, 49, 101, 186, 213, 251, 276.

ναυσι-κλειτός, ἡ, ὁν, renowned for ships; famous seaman, 22.

νάω, flow, 292.

νεμεσάω (νεμεσῶ) [√ νέμ-, divide, allot], feel just resentment; be wroth; censure, 286.

νέμω, νεμῶ, ξνείμα, νενέμηκα, νενέμηναι, ἐνεμήθην [√ νεμ-, divide, allot], distribute, dispense, 188.

νέομαι [√ νες-, go], go or come; go back, return, 110.

νεό-πλutos, ον [νέος, new + πλύνω, wash], newly-washed, 64.

νέος, νεᾱ, νέον, new, fresh; young, 163.

νηός, ου (for νᾱός = Att. νεώς), ὁ, dwelling of a god, temple, 10.

νηῶν, gen. plur. of ναῦς.

νήπιος, ᾱ, ον, infant; child, 301.

νήσος, ου, ἡ [ναῦς, ship], island, 172.

νίξω, νίψω, ξνίψα, νένιμμαι [√ νιπ-, wash], wash; wash off from, 224.

νοέω, ἦσω, etc. [√ γνο-, perceive], perceive, observe, see, 163; understand, 66; ἄλλα νοέω, form other or different plans, 112, 251.

νόημα, ατος, τό [νοέω, perceive], that which is thought; disposition, 183.

νόος, ου, ὁ [√ γνο-, perceive], mind, sense; disposition, 121; νῶφ, with judgment, skillfully, 320.

νόστιμος, ον [*νόστος*, *return*], *belonging to return*; with *ἡμαρ*, *day of one's return*, 311.

νόστος ου, ὁ [*√ves-*], *return home*, *return*, 14, 290.

νύμφη, ης, ἡ, *bride*; *nymph*, a goddess of subordinate rank, 105, 123.

νῦ (ν), *encl. now*, 275; in a question, *then*, 25, 149.

νῦν, *adv. now*, 207, 255; *νῦν δέ* (= *nunc autem*), *but now*, 172, 191, 243; *νῦν δὲ*, *just now*, 325.

νώτον, ου, τό, *the back*, 225.

Ξ

ξείνος, ου, ὁ, *stranger*, 187, 208, 209, 246, 255, 277, 289.

ξύμβλητο, see *συμβάλλω*.

ξυνίει, see *συνίημι*.

Ο

ὁ, ἡ, τό, definite article, *the*; 1. as *dem. or pers. pron.* used substantively; *this, he, she, it, they*; 4, 11, 13, 20, 24, 28, 46, 52, 53, 56, 64, 65, 67, 71, 72, 75, 81, 83, 84, 85, 88, 89, 90, 96, 100, 101, 105, 107, 109, 120, 139, 182, 186, 190, 197, 211, 223, 229, 235, 247, 249, 273, 284, 305, 309, 310, 317, 318, 319, 321, 328, 330. 2. as a *relat. pron.* the forms beginning with τ; 6, 37, 48, 59, 114, 150, 243. 3. with a *subst.* in *app.* 1, 4, 117, 141. 4. with a

numeral, 63. 5. with *ἄλλος*, 176.

ὅδε, ἧδε, τόδε, *dem. pron.* [ὁ + δέ], *this*, refers to what is near and is more emphatic than *οὗτος*; sometimes used in a local sense, *here, yonder*; 206, 241, 276, 283.

ὁδός, οὔ, ἡ [*√σεδ-*, *go*], *journey*, 165; *way*, 261, 264.

Ὀδυσσεύς, ἑως, ὁ, *Odysseus, Ulysses*, *Lat. Ulixes*, hero of the *Odyssey*, king of *Ithaka*, son of *Laertes* and *Antikleia*, husband of *Penelope*, and father of *Telemachos*; he was shrewd and wise, a good orator and always able to find his way out of danger by stratagem and was, consequently, frequently sent on embassies. 1, 14, 113, 117, 127, 135, 141, 212, 217, 244, 248, 249, 254, 320, 322, 331.

ὅθ(ι), *adv.* [ὅς, *who*], *where*, 35, 42, 210.

οἶ, *dat.* of *οὔ*.

οἶδα, see (*εἶδω*).

οἰκέω, *οἰκήσω*, etc. [*√φικ-*, *reach*], *inhabit, dwell in*, 204.

οἰκόνδε, *adv.* [*οἶκος*, *house*], *home*, *Lat. domum*, 110, 159.

οἶκος, ου, ὁ [*√φικ-*, *reach*], *a house*, 9, 315; *home*, 181, 183.

οἶνο-ποτάζω [*οἶνος*, *wine* + *πότον*, *drink*], *quaff wine*, 309.

οἶνος, ου, ὁ, *wine*; it was always mixed with water before drinking, 77.

οἶνοψ, οἶνοπος [οἶνος, wine + ὤψ, face, look], wine-colored; wine-dark, 170.

οἶος, η, ον, alone, 84, 139.

οἶος, ᾱ, ον, rel. pron. such as, 102; = ὅτι τοῖος, because such, 302.

οἷς, οἷος, ὁ and ἡ, sheep, 132.

οἶω = Att. οἶομαι, οἰήσομαι, ᾤεσθαι, think, 173.

ὄλβος, ου, ὁ, happiness, fortune, 188.

ὀλίγος, η, ον, few; little, small, 208.

Ὀλύμπιος, ον ["Ολυμπος, Olympus], Olympian, dwelling on Olympus, of Olympus, 188.

"Ολυμπος, ου, ὁ, Olympus, a mountain on the Makedonian frontier of Thessaly. It was regarded as the seat of the gods; and in the Iliad was always distinct from οὐρανός, heaven, but this distinction is less marked in the Odyssey. On its height was the house of Zeus, while in the dells below were situated the houses of the other gods. In the Iliad its peaks are covered with snow, but in the Odyssey neither rain nor snow ever comes nigh, nor is it beat by the winds. Hither the gods were summoned to feasts. 42, 240.

ὄμβρος, ου, ὁ, rain, 43.

ὁμο-ηλικιά, ᾱς (η, ης), ἡ [ὁμοῦ, together + ἡλικίᾱ, of the same age], sameness of age; companion, 23.

ὁμοῖος, ᾱ, ον [ᾠ-άμ-, ὁμ-, together], same, like, 16, 231.

ὁμοφρονέω [ὁμόφρων, of one mind], be of one mind; with νοήμασι, in unity of purpose, 183.

ὁμοφροσύνη, ης, ἡ [ὁμόφρων, of one mind], unity of mind and feelings; concord, 181.

ὄνειδος, εος, τό, reproach, scandal, 285.

ὄνειρος, ου, ὁ [δναρ, dream], dream, 49.

ὄνομα, ατος, τό [ᾠ-γνο-, perceive], name, 194.

ὀπάζω, ὀπάσσω, ὥπασα [ᾠ-έπ-, follow], make follow; bestow, confer, 181.

ὀπισθεν, adv. [ὀπίσω, behind], behind, 307.

ὀπίσσω, adv. back; hereafter, 273.

ὀπλέω, imperf. ὥπλεον [ὀπλον, implement], get ready, 73.

ὀπλον, ου, τό [ᾠ-έπ-, follow], a tool, implement; tackling, 268.

ὁπότε, relat. adv. of time, when, 303.

ὀπυῖω, pres. part. ὀπυῖοντες, marry, wed; in part. married, 63.

ὅπως, 1. relat. adv. as, 189; 2. final part. that, in order that, 319.

ὄρεσί-τροφος, ον [ὄρος, mountain + τρέφω, nourish], mountain-bred, 130.

ὀρμαίνω, aor. ὤρμηνα [ὀρμάω, set in motion], turn over in the mind; ponder, debate, 118.

ὀράω - 546 121

δρνῦμι, ὄρω, ὤρσα, 2 p. ὄρωρα,
2 aor. ὤρόμην [√ὄρ-, arouse],
rouse; mid. rise, 255.

ὄρος, εος, τό, mountain, 102, 123.

ὄρσεο, aor. imperat. of δρνῦμι.

ὅς, ἧ, ὅν, relat. pron. *who, which, what, that*, 4, 6, 23, 48, 123, 131, 153, 165, 177, 225, 228, 233, 240, 272, 287; cond. rel. 28, 37, 159, 202; before the prep. 15, 262; εἰς ὃ κεν, 295.

ὅς, ἧ, ὅν, poss. adj. *one's own; his, hers, its*, 278, 331.

ὅσος, η, ον (ὅσσον, 294), rel. pron. *as great as, as much as, as many as; as*, 182, 257; ὅσσον, *as far as*, 294.

ὅσσε, τώ, neut. dual, *eyes*, 131.

ὅστις, ἧτις, ὅτι, rel. pron. [ὅς, *who* + *τις, any*], *whoever, whichever, any one who, anything which; who, which*, 286.

ὅτε, rel. adv. *when*, 326; ὅτε δὴ, *when at length*, 85, 110; ὡς δ' ὅτε, *as when*, 232.

ὀτρύνω, imperf. ὀτρύνων, aor. ὀτρῦνα, *urge on, encourage*, 254.

οὐ, οὐκ, neg. adv. *not*, 33, 173, 176, 182, 201, 240, 250, 270, 279, 301, 325; οὐπω, *not yet*, 160, 167, 329; in independ. sentences with ἄν + fut. ind. 221; with ἄν + opt. 57.

οὐ, οἷ, ἔ [pron. stem ἔ for σφε], *he, she, it*; 23, 114, 131, 133, 145, 147, 214, 225, 228, 246, 280, 307.

οὐδέ, neg. conj. [οὐ, *not* + δέ,

strengthening], *and not, but not, nor*, 201, 205, 270.

οὔλος, η, ον, *woolen; bushy, thick, crisp*, 231.

Οὐλυμπος, see Ὀλυμπος.

οὖν, post-post. part. of inference; *therefore, then, so, of course, at any rate*, 192.

οὔνομα, see ὄνομα.

οὔπω, see under οὐ.

οὐρανόθεν, adv. [οὐρανός, *heaven*], *from heaven*, 281.

οὐρανός, οὔ, ὁ, *heaven*, 150, 243.

οὔρεος, gen. of ὄρος.

οὔτε, neg. conj. [οὐ, *not* + τέ, *and*], *and not, neither, nor; οὔτε ... οὔτε, neither ... nor*, 68, 161, 187, 192; οὔτε ... οὔτε ... οὔτε, 43 and 44.

οὗτος, αὕτη, τοῦτο, dem. pron. *this*, 29, 201, 285.

οὕτω(s), adv. [οὗτος, *this*], *thus, so*, 218.

ὀφθαλμός, οὔ, ὁ [√ὀπ-, *see*], *eye*, 160.

ὀφρα, conj. *while*, 218, 239, 259; final, *that, in order that*, 32, 173, 255, 289, 304; with ἄν, 259, 304.

ὄχθη, ης, *a height; shore or bank of a river*, 97.

ὄψον, ου, τό, *cooked meat, relish; dainties*, 77.

Π

πάθω, aor. subj. of πάσχω.

παίζω, παιζέσθαι, ἐπαισα, πέπαικα, πέπαισμαι [παῖς, *child*], *sport, play*, 100, 106.

παῖς, παιδός, ὁ, ἡ, *child; boy, girl*, 300.

πάλιν, adv. *back, back again*, 110.

Παλλάς, ἄδος, *Pallas*, epithet of Athene, in Homer, always with Ἀθήνη or Ἀθηναίη, though in later Greek it was used alone; the ancients explained it from πάλλω, *to brandish*, because she carried a spear and the Aegis. 233, 328.

παντοῖος, ᾧ, ὄν [πᾶς, *all*], *of all sorts, of every kind*, 76, 234.

πάππα, voc. of πάππας, *father, papa*, 57.

παρ' = παρά.

παρά, prep. apoc. παρ-; 1. with gen. *from beside*, 290; 2. with dat. *beside, with, by*, 97, 162, 248; 3. with acc. *along, beside*, 89, 94; 4. adv. *near, by*, 18, 215.

παραμείβω, -ψω [παρά, *beside* + ἀμείβω, *change*], *change; mid. pass by*, 310.

παρα-σχέμεν, aor. inf. of παρέχω.

παρ-έχω [παρά, *beside* + ἔχω, *hold*], *hold beside; furnish*, 28.

παρθένος, ου, ἡ, *a maid, maiden*, 33, 109, 328.

πάροιθεν, adv. of time, *before that, ere that*, 174.

πάρως, adv. of time, *formerly*, 325; conj. with inf. *before*, 331.

πᾶς, πᾶσα, πᾶν, *all*, 35, 46, 65, 67, 93, 107, 108, 227, 257, 265, 281.

πάσσονα = παχίονα, comp. of παχύς.

πάσχω, πείσομαι, ἔπαθον, πέπονθα [√σπα-, *draw*], *suffer, undergo*, 173.

πατήρ, τρός (τέρος), ὁ, *father*, 30, 36, 51, 67, 154, 255, 287, 290, 293, 296, 299, 308.

πατρίς, ἰδος, ἡ [πατήρ, *father*], *of one's fathers; with γαῖα, fatherland*, 315.

πατρο-κασίγνητος, ου, ὁ [πατήρ, *father* + κασίγνητος, *brother*], *a father's brother*, 330.

παύω, παύσω, ἔπαυσα, πέπαυκα, πέπαυμαι, ἐπαύθην [√παυ-, *stop*], *make stop; mid. stop; cease*, 174.

παχύς, εἰα, ὁ, comp. πάσσων = παχίων; superl. πάχιστος, *thick, strong*, 128; *stout*, 230.

πεζός, ἡ, ὄν [√πεδ-, *tread*], *on foot*, 319.

πειθω, πείσω, ἔπεισα, πέπεικα, 2 pf. πέποιθα, ἐπέεισμαι, ἐπέισθην, 2 aor. ἔπειθον [√πιθ-, *trust*], *persuade; trust*, 130; mid. *obey*, 71, 247.

πειράω, πειράσω, ἐπειράσα, πεπειράκα, πεπειράμαι, ἐπειράθην [√περ-, *press through*], usually mid. *attempt; make trial*, 126, 134.

πείσμα, ατος, τό [√πενθ-, *bind*], *a ship's cable, cable*, 269.

πέλω and πέλομαι, *be*, 108.

πέμπω, πέμψω, ἔπεμψα, πέπομφα, πέπεμμαι, ἐπέμφθην, *send; conduct*, 255.

πένθος, εος, τό [√σπα-, *draw*], *grief, sorrow, woe*, 169.

πέντε, num. adj. *five*, 62.

πέπλος, ου, ὁ, *any woven cloth used for a covering; a large, full robe for women, often made of the finest stuff and adorned with the richest patterns; it was worn over the common dress and fell in graceful folds about the body; it corresponded to the men's ἱμάτιον or χλαῖνα; famous was the πέπλος of Athene, which was embroidered with mythological subjects and carried like the sail of a galley in the public procession at the Panathenaia, 38.*

πέπταται, from πετάννυμι.

πέρ, encl. part. postpos. and intens.: *very much, however much, altogether; with a participle its force is concessive; although, 87, 136; ὡν δὴ περ, now then, at all events, 325; εἰ περ, although, even though, 282.*

περάω, περάσω, ἐπέρασα, πεπέρακα [√περ-, *press through*], *pass through; cross, 272.*

περί, prep. 1. with dat. *round, 129, 310; 2. with acc. round, 262; 3. adv. περὶ κῆρι, exceedingly in heart.*

περι-καλλής, ἐς [περί, *very* + κάλλος, *beauty*], *very beautiful, 85.*

περιμήκετος, ου [περί, *very* + μήκος, *height*], *very lofty, 103.*

περι-χέω, *pour over, spread or lay over, 232.*

περώωσι, 3 plur. pres. of περάω.

πετάννυμι, πετώ, ἐπέτασα, πέπ-

ταμαι, ἐπετάσθην, *spread out, 45, 94.*

πηγή, ἡς, ἡ, *fountain-head, spring, source, 124.*

πίνω, πίομαι, ἔπιον, πέπωκα, -πέπομαι, -ἐπόθην [√πο-, *drink*], *drink, 249.*

πίσσεα, τὰ [πίνω, *drink*], *meadows, 124.*

πλαγχθέντα, see πλάζω.

πλάζω, aor. ἐπλάγχθην [πλαγ-, *strike*], *make wander; drive from one's course, 278.*

πλίσσομαι, *to cross the legs in trotting; trot, 318.*

πλυνός, οὔ, ὁ [πλύνω, *wash*], *a pit or trough for washing clothes, 40, 86.*

πλύνω, πλυνῶ, ἔπλυνα, πέπλυμαι, ἐπλύθην [√πλυ-, πλε-, *wash*], *wash, 31, 59, 93.*

πνοίη, see πνοή.

πνοή, ἡς, ἡ [πνέω, *breathe*], *breath, 20.*

ποιέω, ποιήσω, etc., *do, make, 10.*

ποιήεις, εσσα, εν [ποά, *grass*], *grassy, rich in grass, 124.*

πολιός, ᾶ, ὄν, *gray, hoary, 272.*

πόλις, εως, ἡ [√πλα-, *fill*], *city, 3, 9, 40, 114, 144, 177, 191, 195, 255, 262, 263, 294, 298.*

πολυ-ἄρητος, ὄν [πολύ, *much* + ἀράομαι, *desire*], *much-wished-for, much desired, 280.*

πολυ-δαίδαλος, ὄν, *richly-wrought, 15.*

πολύ-κλυστος, ὄν [πολύ, *much* + κλύζω, *dash against*], *much-dashing, loudly-surgings, 204.*

πολύς, πολλή, πολύ [$\sqrt{\pi\lambda a-}$, *fill*], *much, many*, 86, 164, 174, 175, 184, 284; nom. plur. πολέες, 284; πολλόν, adv. *far*, 40; πολύ, adv. *much, far*, 38.

πολύ-τλᾱς, αντος, ὁ [πολύ, *much* + τλῆναι, *endure*], *much-enduring, long-tried*, 1, 249.

πομπή, ἡς, ἡ [πέμπω, *send*], *escort, conduct*, 290.

πόντος, ου, ὁ, *the sea*, 170, 204.

(πόρω), aor. (ἔ)πόρον, *give*, 228.

πόσσε, adv. *whither*, 199.

Ποσιδήιον, ου, τό [Ποσειδῶν, *Poseidon*], *place sacred to Poseidon*, 266.

πόσις, ιος, ἡ [$\sqrt{\pi o-}$, *drink*], *drink*, 209, 246, 248.

πόσις, ιος, ὁ [$\sqrt{\pi a-}$, *master*], *husband*, 244, 277, 282.

ποταμός, οὔ, ὁ, *a river, stream*, 59, 85, 89, 124, 213, 216, 224, 317.

πότε, adv. of time, *when?* ποτέ, encl. *once*, 4, 43, 162, 325.

ποτί and ποτι-, see πρόσ and προς-.

ποτικέκλιται, see προσκλίνω.

πότνια, ᾱς, ἡ [πόσις, *husband*], *revered, honored*, a title of honor used in addressing women and goddesses, 30, 154.

ποῦ; *where?* 277; ποῦ, encl. *somewhere, anywhere*, 125, 155, 173, 179, 200; *doubtless*, 278.

πούς, ποδός, ὁ [πεδ-, *tread*], *foot*, 39, 318.

πρίν, 1. temp. conj. [πρό, *before*], *before*, 288; 2. adv. πρίν ποτε, *formerly*, 4.

πρό, adv. *before*; ἡῶθι πρό, *in the morning early*.

προ-έχω, *hold before; put forward; stretch*, 138.

πρός, prep. 1. with gen. *in the eyes of, under the care of*, 207; 2. with acc. *to*, 13, 256; ποτί, *upon*, 95.

προς-εἶπον, *address*, 21, 56.

πρόσθεν, adv. [πρός, *before*], *in front of, before; just now*, 242.

προς-κλίνω, *lean upon, place near*, 308.

πρός-φημι, aor. προς-έφην, *speak to, address*, 24.

προυχούσᾱς, part. of προέχω.

προ-φέρω, *bear away; with ἔριδα, display rivalry = in emulation*.

πρῶτος, η, ον [πρό, *before*], *first*, 60, 176.

πτόλις, see πόλις.

πτόρθος, ου, ὁ, *a young branch, a sapling*, 128.

πτύσσω, aor. part. πτύξᾱσα, *fold together*, 111, 252.

πτωχός, οὔ, ὁ [πτώσσω, *bend, beg*], *a beggar*, 208.

πυκινός, ἡ, ὄν [πύξ, *with clenched fist*], *close-packed, firm; thick, dense*, 128; *guarded*, 134.

πῦρ, πυρός, τό, *fire*, 305.

πύργος, ου, ὁ, *a tower; rampart*, 262.

πῶ, encl. *yet*, see οὐ.

P

ρά, ρ', see ᾄρα.

ραῖω, imperf. ἔρραιον, part. ραῖόμενος, *wreck*, 326.

(F)ράκος, εος, τό [√φρακ-, φλακ-, λακ-, *tear*], a ragged garment, rag, 178.

ῥέα, adv. *easily*, 108, 300.

ῥέεθρον, ου, το [ῥέω, *flow*], stream, current, 317.

ῥέζω, ῥέξω, ἔρεξα [√φεργ-, *work*, do], do, act, 286.

ῥεῖα, see ῥέα.

ῥερυπωμένα, perf. pass. part. of ῥυπάω.

(F)ρήγος, εος, τό, a covering; a woolen rug, 38.

(F)ρίπτω, ῥίψω, ἔρριψα, ἔρριφα, ἔρριμμαι, ἐρρίφθην and ἐρρίφην, throw, toss, 115.

ῥοά, ᾤς, ἡ [ῥέω, *flow*], a stream, current, 85.

ῥυομαι, ῥύσομαι, ἐρρυσάμην, protect, hide, 129.

ρύπα, τά [ῥυπάω, *be dirty*], filth, 93.

ῥυπάω, perf. part. ῥερυπωμένος, to be filthy, 59, 87.

ρύτός, ἡ, ὄν [έρύω, *drag*], dragged, hauled, 267.

Σ

σέβας, τό, only n. a. and v., astonishment, awe; σέβας μ' ἔχει, I am amazed, 161.

σεῖο = σοῦ, gen. of σύ.

σεύω, aor. ἔσσευα, perf. ἔσσευμαι, drive, let loose, 89.

σιγαλόεις, εσσα, εν, glossy, glittering, 26, 38, 81.

στίνομαι, iterat. imperf. σινέσκοντο, seize, despoil, 6.

σίτος, ου, ὁ, grain; esp. wheat; food, 99.

σκέπας, αος, τό [σκέπω, *cover*], a covering, shelter, 210, 212.

σμερδαλέος, ᾤ, ον, fearful, terrible, 137.

σμήχω, imperf. ἔσμηχον, wipe off, cleanse, 226.

σός, σή, σόν [σύ, *thou*], thy, thine, 180, 315.

σπείρον, ου, τό, a cover, garment, 179; sail, 269.

σταθμός, οὔ, ὁ [στα-, *place*, stand], a stable; a door-post, 19.

στείβω, ἔστειψα, ἐτίβην [√στιβ-, *tread*], tread; wash clothes by treading on them, 93.

στίλβω [√στιλβ-, *shine*], glitter, gleam, 237.

στρωφάω, part. στρωφῶσα [στρέφω, *turn*], keep turning, spin, 53, 306.

σύ, thou, 289; σεῖο, 156; τοί, 26, 32, 35, 62, 68, 69, 194, 314; σοί 27, 39, 154, 180, 190; with αὐτῷ, 60; σέ, 25, 28, 34, 149, 151, 159, 175, 190, 255, 256.

συμβάλλω [σύν, with + βάλλω, *throw*], sync. aor. ξύμβλητο, throw together; meet, 54.

σύν, prep. with dat. with, along with, 52, 80, 260.

συν-ἐρίθος, ου, ὁ and ἡ, fellow-worker, 32.

συν-τήμι, send together; hear, hearken unto, 289.

σφαῖρα, ᾤς (ἡ, ἡς), ἡ, ball, 100, 115.

σφεῖς, they, 6, 121, 155, 266.

σφι, dat. of σφεῖς.

σχεδόν, adv. [σεχ-, *hold*], *near, hard-by*, 27, 125.

Σχερίᾱ, *ās* (η, ης), ἡ, *Scheria*, the land of the Phaiakians, identified with Kerkyra, but it probably existed only in the poet's mind. 8.

T

τ' = τέ.

ταλαπείριος, ον [τλῆναι, *endure* + πείρα, *trial*], *enduring trials, much-tried*, 193.

τανύω [√ταν-, τα-, τεν-, *stretch*], *stretch*; pass. *strain, exert oneself*, 83.

τάρφθεν, see τέρπω.

τάχιστα, adv. [neut. acc. pl. superl. of ταχύς, *swift*], *most quickly, as soon as possible, soon*, 32, 289.

ταχύς, εἶα, ὕ, *quick, speedy, swift*.

τέ, copul. conj. encl. *and*; it is usually postpos. 1. alone = Lat. -que, 108, 111, 113, 117, 210; τέ . . . τέ, 3, 73, 93, 168, 197, 208, 209, 214, 246, 247, 254, 276, 323; τέ . . . τέ . . . τέ 152; τέ καί 99, 120, 181, 211, 235; τέ . . . καί 191, 330; τέ . . . καί . . . καί 38, 315; δέ τε, 105, 106, 108, 185, 266; with pron. particles, etc., 122, 130, 131.

τεθαλυῖα, from θάλλω.

τέθηπα, perf. with pluperf. ἐτεθήπεα, *be astonished; marvel*, 166, 168.

τείχος, εὖς, τό, *wall*, 9.

τέκος, εὖς, τό [√τεκ-, *bear, beget*], *child*, 68, 324.

τελέω, τελῶ, ἐτέλεσα, τετέλεκα, τετέλεσμαι, ἐτέλεσθην [τέλος, *end*], *finish; fulfill, accomplish*, 174; *fashion*, 234.

τέμενος, εὖς, τό [τέμνω, *cut*], *land marked off and set apart as property of a king or sacred to a god; a park*, 293.

τέρπω, τέρψω, ἔτερψα, ἐτέρφθην, 2 aor. pass. τάρφθεν [√τερπ-, τραπ-, *enjoy*], *refresh, delight, rejoice*, 46, 99, 104.

τέρσομαι, 2 aor. inf. pass. τερσήμεναι [√τερσ-, *dry*], *become or be dry*, 98.

τετλάμεν, from τλάω.

τέτυκται, perf. pass. of τεύχω.

τεῦ, τευ = τίνος, τινός, from τίς, τῖς.

τεύχω, τεύξω, ἔτευξα, τέτυγμα [τακ-, *form, prepare*], *work, make; build*, 301.

τέχνη, ης, ἡ [√τακ-, *form, prepare*], *skill, art*, 234.

τέων = τίνων.

τηλεδαπός, ἡ, ὅν [τῆλε, *afar*], *from a far country, strange, foreign*, 279.

τηλόθεν, adv. [τηλοῦ, *afar*], *from afar*, 312.

Τηύ-γετον, ον, τό, Ταῦgetos, a mountain range lying between Laconia and Messenia, and about 7800 feet in height. In it is the highest peak in the Peloponnesos, which, it was said, could be viewed in its

whole extent from the summit. 103.

τίθημι, *θήσω, ἔθηκα, τέθεικα, τέθειμαι, ἐτέθην* [*√θε-, put*], *put, set, place*, 76, 77, 140, 214, 248, 249, 252.

τινάσσω, pres. pass. *τινάσσεται*, *brandish, shake*, 43.

τίς, τί, gen. *τίνος*, interrog. pron. gen. plur. *τέων*, *who? which? what?* 25, 119, 276.

τις, τι, gen. *τινός*, indef. pron. encl. *some, any*, 149, 150, 179, 206, 232, 279, 280; as a subst. *somebody, anybody, something, anything*, 67, 153, 179, 192, 200, 205, 239, 273, 275, 278; as adv. *οὔτι*, *by no means, not at all*, 301.

(**τλάω**), *τλήσομαι, τέτληκα, ἔτλην* [*ταλ-, endure*], *suffer, undergo, endure*, 190.

τοί, nom. plur. masc. See *ό*.

τοί = *σολ*, from *σύ*.

τοί, encl. part. strengthens an assertion; *I assure you, truly, indeed, no doubt, etc.*, 27, 33; with *ἦ*, 86, 249.

τοιόσδε, *ἄδε, ὅδε* [*τοῖος + -δε*], *of this kind, such as this, such*, 157, 160, 244.

τοῖος, *τοῖα, τοῖον*, *of such a kind, such*, 162, 167.

τοιούτος, *η, ον*, dem. pron. *of such a kind, such*, 286.

τοκεύς, *έως, ό* [*√τεκ-, beget*], *father*; in Homer always dual or plur., *parents*, 50.

τόσος, *η, ον*, dem. pron. *so great*,

so many; *τόσα, ὅσα*, *all that*, 180; *so far*, 294.

τότε, adv. of time, *at that time, then*, 12, 298; *δή ῥα τότε*, *forthwith, then*, 217, 288.

τόφρα, adv. of time, *so long*, 171.

τρεις, *τρία*, num. adj. *three*, 63.

τρέω, *ἔτρεσα*, *tremble*; *flee for fear*, 138.

τρίς, adv. [*τρεις, three*], *thrice, three times*, 154, 155.

τρώγω, *τρώξομαι, τέτρωγμαι, ἔτραγον*, *feed upon, browse*, 90.

τρωχάω, imperf. *τρώχων* [*τρέχω, run*], *run*; *gallop*, 318.

τυγχάνω, *τεύξομαι, ἔτυχον, τετύχηκα* [*√τακ-, form, prepare*], *hit, obtain*, 290.

Υ

υακίνθινος, *η, ον* [*υάκινθος, hyacinth*], *hyacinthine-colored, dark-colored, black*, 231.

ύβριστής, *οὔ, ό* [*ύβρίζω, insult*], *a violent, wicked person*, 120.

ύγρός, *ά, όν*, *moist, wet, limpid*, 79, 215.

ύδωρ, *ύδατος, τό*, *water*, 86, 91.

υίός, *υιοῦ, ό*, *son*, 62.

ύλη, *ης, ή*, *wood, forest, copse*, 128.

ύπ-άγω [*ύπό, under + άγω, lead*], *bring or lead under*, 73.

ύπ-εκ-προ-λύω, *λύσω, etc.*, *loose from under*; *unyoke and let go*, 88.

ύπ-εκ-προ-ρέω, *ρεύσομαι or ρυήσομαι, ἐρρύην*, *flow forth from under*, 87.

ὑπέρ, prep. with gen. *over, at*, 21, 107.

Ῑπέρεια, *ās, ἡ, The Highland*, ancient abode of the Phaiakians near the Cyclopes. 4.

ὑπερ-έχω, *overtop*, 107.

ὑπερηνορέων, *οντος, ὁ [ὑπέρ, over + ἡνορέη, manliness], exceedingly manly; always in a bad sense, tyrannical, overbearing*, 5.

ὑπερτερῆ, *ās (ἡ, ἡς), ἡ [ὑπέρτερος, better], upper part or body of a wagon*, 70.

ὑπερφίαλος, *ον, overbearing, arrogant, insolent*, 274.

ὑπνος, *ον, ὁ, sleep*, 2.

ὑπό, prep. with dat. *under*, 73.

ὑπο-δύομαι, *δύσομαι, ἐδυσάμην, 2 aor. act. ἔδυν, perf. δέδυκα, go under; emerge from*, 127.

ὑψηλός, *ἡ, ὅν [ὑπέρ, over], high, lofty*, 58, 70, 263.

ὔω, ὕσω, ὕσα, ὕσαι, ὕσθην, *send rain; ὕμενος, drenched with rain*, 131.

Φ

φαινός, *ἡ, ὅν [φαι-, shine], gleaming, radiant, shining*, 19, 74, 316.

Φαίηκες, *ων, οί, Phaiakians*, inhabitants of Scheria (supposed to be Kerkyra, now Corfu), dear to the gods, and enjoying a life of perpetual ease and pleasure. They were famous for seamanship, wealth, and hospitality, and were accus-

tomed to escort their guests home with their swift ships, which were said to possess intelligence and to move of their own accord. In former times they dwelt in Hypereia near the Cyclopes, whence they were moved by Nausithoos, whose son Alkinoos afterward became king. 3, 35, 55, 114, 195, 197, 202, 241, 257, 270, 280, 298, 302, 327.

φαίνω, *φανῶ, ἔφηναι, πέφαγκα and πέφηναι, πέφασμαι, ἐφάνθην and ἐφάνην [φαι-, shine], bring to light; appear, seem*, 137, 329; *ἡοὶ φαινόμενῃφιν, at dawn of day*, 31.

φαρέτρᾱ, *ās (ἡ, ἡς), ἡ [φέρω, bear], a quiver*. The quiver was supported by a strap passing over the right shoulder across the breast, and behind the back, so that it rested on the left hip. 270.

φάρος, *εὐς, τό [φέρω, bear], a large piece of cloth; mantle, robe*. The φάρος was, like the χλαῖνα, a large rectangular blanket like a mantle, thrown loosely over the body as a sort of cloak, and caught over the shoulder by a clasp, which was often very handsome. It was without sleeves, and corresponded to the Roman toga. 214.

φάτις, *εὐς, ἡ [φαι-, shine], report, reputation*, 29.

φέρτερος, ᾱ, ον, *braver, stronger*, 6.
 φέρω, αἶσω, ἤνεγκα and ἤνεγκον,
 ἐνήνοχα, ἐνήνεγμαι, ἠνέχθην
 [√ φερ-, *bear*], *bear, bring, carry*,
 74, 83; *δηιοτήτα φέρω, to offer*
harm, 203.

φεύγω, φεύξομαι and φευξοῦμαι,
 ἔφυγον, πέφευγα [√ φυγ-, *shun*],
flee, 170, 199.

φημί, φήσω, ἔφησα [√ φα, *shine*],
say, 42, 200, 254, 256; *impf.*
φάτο, 148; ὡς ἔφαθ', 66, 211,
 233, 247, 327.

φήμις, ιος, ἡ [√ φα-, *shine*], *rumor*,
 273.

φθονέω, φθονήσω, ἐφθονησα, ἐφθο-
 νήθην [φθόνος, *envy*], *to envy*,
grudge, 68.

φι(ν), an old case-ending; cf.
 βλήφι, 6, and φαινομένηφιν, 31.

φιλόξεινος, see φιλόξενος.

φιλό-ξενος, ον [φίλος, *friend* +
 ξένος, *stranger*], *loving stran-*
gers, hospitable, 121.

φίλος, η, ον, *loved, dear*, 51, 56,
 57, 62, 67, 203, 208, 327; *one's*
own servants, relatives, etc.,
 314; *friend*, 287; φίλα φρονέω,
be kindly disposed, 313; *wel-*
comed, 327.

φοῖνιξ, ικος, ἡ, *date-palm*, 163.

φορέω, φορήσω, ἐφόρησα, πεφόρη-
 κα, πεφόρημαι, ἐφθορήθην [φέρω,
bear], *bear, carry*, 171.

φρήν, φρενός, ἡ, *the midriff; mind*,
 65, 106, 118, 140, 147, 180.

φρονέω, φρονήσω, ἐφρόνησα, πε-
 φρόνηκα [φρήν, *mind*], *have*
understanding, be wise, reflect,

145; with φίλα, *be kindly dis-*
posed, 313.

φυή, ἦς, ἡ [φύω, *bring forth*],
growth, stature, 16, 152.

φύλλον, ον, το, *a leaf*, 129.

φωνέω, ἐφώνησα [φωνή, *voice*],
raise the voice, speak aloud,
 316.

φώς, φωτός, ὁ [φύω, *bring forth*],
man, 129, 187, 199.

X

χαίρω, χαιρήσω, κεχάρηκα, κεχά-
 ρημαι and κέχαρμαι, ἐχάρην
 [√ χαρ-, *enjoy*], *rejoice, be glad*,
 30, 312.

χαλεπός, ἡ, ὁν, *hard to bear, pain-*
ful, grievous, 169.

χαρίεις, εσσα, εν [√ χαρ-, *enjoy*],
charming, lovely, graceful, 234.

χαρίζομαι, χαριῶμαι, ἐχαρισάμην,
 κεχάρισμαι [√ χαρ-, *enjoy*], *show*
kindness, gratify; κεχάριστο,
was dear, 23.

χάρις, ιτος, ἡ [√ χαρ-, *enjoy*], *love*,
favor; *grace, charms*, 235, 237.

Χάριτες, ων, αἱ [√ χαρ-, *enjoy*],
The Graces. In Homer there
 is no definite number, but they
 are more than three. He re-
 gards them as handmaidens of
 Aphrodite. Later there were
 three Graces, — Euphrosyne,
 Aglaia, and Thalia. They pre-
 sided over the banquet, the
 dance, and all social pleas-
 ures, and also the elegant arts.
 18.

Χέω, pour, 77

Χάρμα, ατος, τό [$\sqrt{\chi\alpha\rho-}$, enjoy], joy, 185.

Χεῖρ, χειρός, ἡ [$\sqrt{\chi\epsilon\rho-}$, take, grasp], hand, 91, 128, 310.

Χέρσος, ου, ἡ, land, shore, 95.

Χθιζός, ἡ, ὅν [$\chi\theta\acute{\epsilon}\varsigma$, yesterday], of yesterday, 170.

Χθών, ονός, ἡ, the earth, ground; ἐπὶ χθονί, upon the earth, 153.

Χιτών, ὠνος, ὁ, undergarment, *chitōn*. The *chitōn* was used by both men and women, and was worn next to the skin. It was an oblong piece of cloth thrown around the body, so that the arm was put through a hole in the closed side, and the ends of the open side were fastened over the opposite shoulder by means of a clasp. The *chitōn*, therefore, was open on this side. It was fastened around the hips by a girdle; and by pulling it through this it could be shortened. It sometimes had sleeves covering the whole arm or shorter. At Athens the men wore a short, sleeveless *chitōn* made of wool, which was said to be the sign of a freeman; but those of the women were made of linen and reached to the feet. The *chitōn* was often handsome and sometimes of a brilliant hue. 214.

Χιών, ὀνος, ἡ, snow, 44.

Χνός, ου, ὁ, any light substance; foam, 226.

Χολώω, ἐχόλωσα [$\chi\acute{o}\lambda\omicron\varsigma$, angry], make angry; be angry, be offended, 147.

Χορός, οὔ, ὁ, dance, 65, 157.

Χρειώ, οὖς, ἡ [$\chi\rho\acute{\epsilon}\omicron\varsigma$, need], want, need, 137.

Χρή = $\chi\rho\epsilon\acute{\omega}\nu$, need, necessity; sc. ἐστὶ, there is need; it is necessary, must, 27, 190, 207.

Χρῆτω, χρίσω, ἔχρισα, κέχρι(σ)μαι, ἐκρίσθην, touch lightly; rub, anoint, 96, 220.

Χρόνος, ου, ὁ, time, 295.

Χρῦσεος, η, ον [$\chi\rho\ddot{\upsilon}\sigma\acute{o}\varsigma$, gold], golden, of gold, 79, 215.

Χρῦσός, οὔ, ὁ, gold, 232.

Χρῶς, ωτός and $\chi\rho\omicron\delta\acute{o}\varsigma$, ὁ, the skin; body, 61, 129, 220, 224.

Χυτλώω, aor. opt. mid. $\chi\upsilon\tau\lambda\acute{\omega}\sigma\alpha\iota\tau\omicron$ [$\chi\acute{\upsilon}\tau\lambda\omicron\nu$, fluid], bathe and anoint oneself, 80.

Ω

ὦ, interj. alas! Ah! 119.

Ὦγυγιά, $\acute{\alpha}\varsigma$ (η, ης), ἡ, *Ogygia*, a mythical island in the Mediterranean Sea, the abode of Kalypso, where Odysseus was detained. By the ancients it was identified with *Gaudes*, now *Gozzo*, a small island near Malta. 172.

ὦδε, adv. [$\delta\delta\epsilon$, this], so, thus, 25, 39, 258.

ὦκα, adv. [$\acute{\omega}\kappa\acute{\upsilon}\varsigma$, quick], quickly, 289, 304, 317.

- | | |
|--|--|
| ωκός, ωκεῖα, ωκύ [√ακ-, <i>quick</i>],
<i>swift, quick, fleet</i> , 104. | 130, 168, 232, 309; final conj.
<i>that, in order that</i> , 113, 129. |
| ωμος, ου, ό, <i>the upper arm, shoul-</i>
<i>der</i> , 219, 225, 235. | ωs, adv. <i>thus, so</i> , 1, 41, 66, 71,
109, 127, 135, 145, 166, 223,
235. |
| ωs, rel. adv. of manner, <i>as</i> , 20, | |



WORD-GROUPS.



1. ἄν-, ἄ-, privative = *not*.
 ἄ-δευκής, *slandorous*, 273.
 ἄ-δμής, *unwedded*, 109.
 ἄ-εκέλιος, *ill-looking*, 242.
 ἄ-έκτητι, *against the will of*, 240.
 ἄ-θάνατος, *immortal*, 16.
 Ἄϊδης, *The Invisible, Hades*, 11.
 ἄ-κηδής, *careless*, 26.
 ἄ-νέφελος, *unclouded*, 45.
 ἄ-παστος, *not having eaten*, 250.
 ἄ-πινύσσω, *to lack understanding*, 258.
 ἄ-σφαλής, *immovable, steadfast*, 42.
 ἄ-τιμάζω, *dishonor*, 283.
 ἄ-τρύγετος, *unwasting*, 226.
 Ἄ-τρυτώνη, *The Tameless*, 324.
 ἄ-φρων, *senseless*, 187.
2. √ ἄγ-, *drive, lead*.
 ἄγε, *come*, 36.
 ἄγω, *drive, lead*, 7.
 ἄγρος, *field, place where cattle are driven*, 259.
 ἄγριος, *wild*, 120.
3. √ ἄF-, Fa-, *blow*.
 ἄημι, *blow*, 131.
 αἰδάω, *speak*, 186.
 αἰδέσθαι, *speaking with human voice*, 125.
 αὐτῇ, *shout*, 122.
 αὖω, *call aloud*, 117.
4. √ ἄθ-, ἀνθ-, *bloom*.
 Ἀθηναίη, 229.
 Ἀθήνη, 13.
 ἄνθος, *blossom*, 231.
5. √ αἰρ-, ἔλ-, *take*.
 αἰρέω, *take*, 91.
 ἐξαιρέω, *take away*, 140.
6. √ ἄκ-, *swift*.
 ὤκα, *quickly*, 289.
 ὠκύς, *swift, quick*, 104.
7. ἄλγος, *pain*, 184.
 ἀλέγω, *trouble one's self*, 268.

8. $\sqrt{\alpha\lambda\kappa-}$, $\alpha\rho\kappa$, *strength*.
 $\alpha\lambda\kappa\eta$, *strength*, 130.
 $\text{'}\alpha\lambda\kappa\iota\text{'-}\nu\omicron\omicron\omicron\varsigma$, *strong in mind*,
 12.
9. $\alpha\lambda\lambda\omicron\varsigma$, *other*, 112.
 $\alpha\lambda\lambda\text{-}\eta\lambda\omicron\iota\nu$, *one another*, 211.
 $\alpha\lambda\lambda\omicron\text{-}\theta\epsilon\nu$, *elsewhere*, 283.
 $\alpha\lambda\lambda\upsilon\delta\iota\varsigma$, *to another place*,
 138.
 $\alpha\lambda\lambda\acute{\alpha}$, *but*, 11.
10. $\sqrt{\alpha\lambda-}$, *sea*.
 $\acute{\alpha}\lambda\varsigma$, *sea*, 94.
 $\alpha\lambda\iota\text{-}\pi\acute{o}\rho\phi\upsilon\rho\omicron\varsigma$, *sea-purple*, 53.
 $\acute{\alpha}\lambda\mu\eta$, *brine*, 137.
11. $\sqrt{\acute{\alpha}\mu-}$, $\acute{\omicron}\mu\text{-}$, *together*.
 $\acute{\alpha}\mu\alpha$, *together*, 32.
 $\acute{\omicron}\mu\eta\lambda\iota\kappa\iota\acute{\alpha}$, *sameness*, 23.
 $\acute{\omicron}\mu\omicron\iota\omicron\varsigma$, *same*, 16.
 $\acute{\omicron}\mu\omicron\phi\rho\omicron\nu\acute{\epsilon}\omega$, *be of one mind*,
 183.
 $\acute{\omicron}\mu\omicron\phi\rho\omicron\varsigma\acute{\upsilon}\nu\eta$, *unity of mind*,
 183.
12. $\acute{\alpha}\mu\phi\iota$, *round, about*, 9.
 $\acute{\alpha}\mu\pi\text{-}\acute{\epsilon}\chi\omega$, *hold around, cover*,
 225.
 $\acute{\alpha}\mu\phi\text{-}\acute{\alpha}\delta\iota\omicron\varsigma$, *open*, 288.
 $\acute{\alpha}\mu\phi\text{-}\acute{\epsilon}\rho\chi\omicron\mu\alpha\iota$, *go around*, 122.
 $\acute{\alpha}\mu\phi\iota\text{-}\beta\acute{\alpha}\lambda\lambda\omega$, *throw around*,
 178.
 $\acute{\alpha}\mu\phi\iota\text{-}\acute{\epsilon}\lambda\iota\varsigma\varsigma\alpha$, *curved at both
 ends*, 264.
 $\acute{\alpha}\mu\phi\iota\text{-}\acute{\epsilon}\nu\acute{\nu}\upsilon\mu\iota$, *put on*, 228.
 $\acute{\alpha}\mu\phi\iota\pi\omicron\lambda\omicron\varsigma$, *female attend-
 ant*, 18.
 $\acute{\alpha}\mu\phi\iota\varsigma$, *around*, 266.
13. $\acute{\alpha}\nu\acute{\alpha}$, *up*.
 $\acute{\alpha}\nu\alpha\text{-}\beta\alpha\iota\acute{\nu}\omega$, *go up*, 29.
 $\acute{\alpha}\nu\text{-}\acute{\epsilon}\rho\chi\omicron\mu\alpha\iota$, *go up*, 163.
 $\acute{\alpha}\nu\text{-}\iota\varsigma\tau\eta\mu\iota$, *make stand up*, 7.
14. $\acute{\alpha}\nu\eta\rho$, *man*, 3.
 $\acute{\alpha}\nu\theta\rho\omega\pi\omicron\varsigma$, *man*, 29.
15. $\sqrt{\acute{\alpha}\nu\tau\text{-}}$, *against*.
 $\acute{\alpha}\nu\tau\alpha$, *opposite*, 141.
 $\acute{\alpha}\nu\tau\eta\nu$, *over against*, 221.
 $\acute{\alpha}\nu\tau\iota\omicron\nu$, *in opposition*, 186.
 $\acute{\epsilon}\nu\alpha\nu\tau\iota\omicron\varsigma$, *opposite*, 329.
 $\acute{\alpha}\nu\tau\iota\acute{\alpha}\omega$, *meet*, 193.
 $\acute{\alpha}\nu\tau\iota\text{-}\beta\omicron\lambda\acute{\epsilon}\omega$, *meet accidental-
 ly*, 275.
 $\acute{\alpha}\nu\tau\iota\text{-}\theta\epsilon\omicron\varsigma$, *god-like*, 241.
16. $\acute{\alpha}\pi\acute{o}$, *away, from, off*, 12.
 $\acute{\alpha}\pi\omicron\text{-}\beta\alpha\iota\acute{\nu}\omega$, *go away*, 41.
 $\acute{\alpha}\pi\omicron\text{-}\beta\acute{\alpha}\lambda\lambda\omega$, *throw away*, 100.
 $\acute{\alpha}\pi\omicron\text{-}\theta\alpha\upsilon\mu\acute{\alpha}\zeta\omega$, *marvel at*, 49.
 $\acute{\alpha}\pi\omicron\text{-}\lambda\omicron\acute{\upsilon}\omega$, *wash off*, 219.
 $\acute{\alpha}\pi\text{-}\omicron\zeta\acute{\upsilon}\acute{\nu}\omega$, *make taper*, 269.
 $\acute{\alpha}\pi\acute{o}\text{-}\pi\rho\theta\epsilon\nu$, *far away*, 218.
 $\acute{\alpha}\pi\omicron\text{-}\sigma\tau\alpha\delta\acute{\alpha}$, *standing far
 away*, 143.
 $\acute{\alpha}\phi\text{-}\iota\kappa\acute{\nu}\acute{\epsilon}\omicron\mu\alpha\iota$, *reach*, 297.
17. $\sqrt{\acute{\alpha}\rho\text{-}}$, *fit*.
 $\acute{\alpha}\rho\alpha\rho\iota\sigma\kappa\omega$, *fit*, 70.
 $\acute{\alpha}\rho\acute{\epsilon}\iota\omega\nu$, *fitter*, 182.
 $\acute{\alpha}\rho\iota\sigma\tau\epsilon\acute{\upsilon}\varsigma$, *the fittest, chief*,
 34.
 $\acute{\alpha}\rho\iota\sigma\tau\omicron\varsigma$, *fittest, best*, 257.
18. $\alpha\acute{\upsilon}$, *again, moreover*, 158.
 $\alpha\acute{\upsilon}\text{-}\tau\acute{\alpha}\rho$, *but, however*, 2.
 $\alpha\acute{\upsilon}\text{-}\tau\epsilon$, *but, furthermore*, 112.

19. αὐτός, *self, same*, 27.
αὐτόθι, *in this place*, 245.
αὐτως, *in the very manner*,
143.
20. √βα-, *go*.
βαίνω, *go*, 3.
ἀνα-βαίνω, *go up*, 29.
ἀπο-βαίνω, *go away*, 41.
κατα-βαίνω, *go down*, 281.
βωμός, *altar*, 162.
21. √βαλ-, *cast, throw*.
βάλλω, *throw*, 311.
ἀμφι-βάλλω, *throw around*,
178.
ἀπο-βάλλω, *throw away*, 100.
κατα-βάλλω, *thrown down*,
172.
συμ-βάλλω, *throw together*,
54.
22. √άχ-, ἀγχ-, *near*.
ἄγχι, *near*, 56.
ἄγχου, *near*, 5.
23. √βοF-, *cry out*.
βοῦς, *bull, ox, cry (bellow)*,
132.
βοάω, *cry out*, 294.
24. √βολ-, *will, wish*.
βουλ-ή, *will, plan*, 61.
βουλ-εύ-ω, *plan*, 61.
βέλτερος, *better (more wished)*,
282.
25. βασιλεύς, *king*, 54.
βασίλεια, *queen*, 115.
26. √γεν-, *beget*.
γείνομαι, *be born*, 25.
γένος, *birth*, 35.
γίγνομαι, *be born*, 201.
ἐκ-γίγνομαι, *be born from*,
229.
γυνή, *woman*, 52.
κασίγνητος, *born of the same
mother*, 155.
πατρο-κασίγνητος, *a father's
brother*, 330.
27. γαῖα, *land*, 119.
ἐννοσίγαιος, *land shaker*,
326.
28. √γαν-, γαF-, *glad*.
ἀγαυός, *illustrious*, 55.
γηθῆω, *rejoice*, 106.
29. γόνυ, *knee*, 142.
γούνομαι, *bend the knee,
supplicate*, 149.
30. γυμνός, *naked*, 136.
γυμνῶ, *lay off one's clothes
(be naked)*, 222.
31. √γνο-, *know*.
ἀρί-γνωτος, *known*, 108.
νοέω, *perceive*, 66.
νόημα, *disposition*, 183.
νόος, *mind*, 121.
ὄνομα, *name*, 194.
32. √1 δα-, *learn*.
δέδαι, *taught*, 233.
δῆω, *find*, 291.

33. √2 δα-, *divide, share*.
δατέομαι, *divide*, 10.
δῆμος, *divided land, community*, 3.
34. √δαμ-, *tame*.
δαμάζω, *tame*, 11.
ἀ-δμήs, *untamed, unwedded*, 109.
δμῶη, *female slave*, 99.
δμῶs, *male slave*, 69.
35. √δφι-, *fear*.
δεῖδω, *fear*, 169.
δέος, *fear*, 140.
διερός, *living, alive*, 201.
θεουδής, *god-fearing*, 121.
36. √δακ-, *show, teach*.
δείκνυμι, *show*, 144.
δικαίός, *just*, 120.
37. √δεμ-, *build*.
δέμω, *build*, 9.
δέμνιον, *bedstead*, 20.
δῶμα, *house*, 13.
δόμος, *house*, 134.
38. διά, *through*, 50.
δια-φράζω, *admonish*, 47.
δι-έρχομαι, *go through*, 304.
39. √διF-, *long*.
δῆν, *long*, 33.
δηρός, *long*, 220.
40. √δο-, *give*.
δίδωμι, *give*, 79.
δόσιs, *gift*, 208.
41. √ἐδ-, *eat*.
ἐδητύs, *food*, 250.
ἐδωδή, *food*, 76.
ἐσθω, *eat*, 249.
42. √ἐδ-, *sit*.
ἔδος, *seat*, 42.
ἔζω, *set*, 8.
καθίζω, *sit down*, 212.
43. ἐν, *in*, 15.
ἐντίθημι, *put in*, 77.
ἐγχέω, *pour in*, 77.
ἐμβάλλω, *throw in*, 116.
ἐν-αντίος, *opposite*, 329.
ἐνδον, *within*, 51.
ἐνθα, *there*, 1.
ἐνθαδε, *thither*, 179.
ἐνθεν, *thence*, 7.
ἐν-νοσί-γαιος, *shaker of the earth*, 326.
ἐννῦμι, *put on*, 28.
ἐντύνω, *adorn one's self*, 33.
44. εἰs, *into*, 3.
εἰs-οράω, *look into*, 161.
εἰs-οιχνέω, *go into*, 157.
εἰs-φορέω, *bring into*, 91.
εἰs-ίθυη, *entrance*, 264.
45. ἐκ, or ἐξ, *from, out of*, 29.
ἐκ-γίγνομαι, *be born from*, 229.
ἐξαιρέω, *take out*, 140.
ἐξονομάζω, *pronounce a name aloud*, 254.
ἐξονομαίνω, *speak out*, 66.
ὑπεκ-προλύω, *loose from under*, 88.

- ὑπεκπρο-ρέω, *flow from under*, 87.
 ἐκτός, *outside*, 72.
 ἕκαστος, *each*, 189.
 ἐκάτερθε, *on both sides*, 19.
 ἔσχατος, *furthest*, 205.
46. ἔλεος, *pity*.
 ἐλεαίρω, *take pity on*, 175.
 ἐλεεινός, *pitiable*, 327.
47. ἐπί, *upon*, 75.
 ἐπι-βαίνω, *go upon*, 262.
 ἐπι-βάλλω, *throw upon*, 320.
 ἐπι-τρέχω, *run upon*, 45.
 ἐπι-ζαφελῶς, *vehemently*, 330.
 ἐπι-κείμαι, *be closed, lie upon*, 19.
 ἐπι-μίσγομαι, *draw nigh*, 205.
 ἐπι-πίλναμαι, *come near*, 44.
 ἐπι-σέω, *sweep upon*, 20.
 ἐπί-στιον, *standing-place*, 265.
 ἐπ-οίχομαι, *go upon*, 282.
 ἐπ-οτρύνω, *stir up*, 36.
 ἔφημαι, *sit upon*, 309.
 ἐφοπλίζω, *get ready*, 37.
48. ἔρχομαι, *go*, 40.
 ἀνέρχομαι, *go up*, 163.
 (ἀμφιέρχομαι), *go around*, 122.
49. √1 ἐσ-, *be, live, true, good*.
 ἐσθλός, *noble*, 30.
 εὖ, *well*, 318.
 εὖ-θρονος, *well-throned*, 48.
 εὖ-κτίμενος, *well-built*, 315.
 εὖ-κυκλος, *well-wheeled*, 58.
- εὖ-μενέτης, *well-wisher*, 185.
 εὖ-ξεστος, *well-polished*, 75.
 εὖ-πεπλος, *well-robed*, 49.
 εὖ-πλόκαμος, *fair-haired*, 135.
 εὖ-τροχος, *well-wheeled*, 72.
 εὖ-φροσύνη, *mirth*, 156.
 εὖ-ᾠπις, *fair-eyed*, 113.
50. √2 ἐσ-, *Feσ-*, *clothe*.
 εἶμα, *garment*, 26.
 ἐννῦμι, *clothe*, 28.
 ἀμφι-ἐννῦμι, *clothe*, 228.
 ἐσθής, *clothing*, 74.
51. √ἐχ-, *hold, have*.
 ἔχω, *have*, 18.
 ἀμπ-έχω, *hold around*, 225.
 αἰγί-οχος, *aegis-holding*, 324.
 ἔξοχος, *held out, distinguished*, 154.
 ἔξις, *in order*, 94.
 ἡνιοχεύω, *hold the reins*, 319.
52. εὐρύς, *broad*, 150.
 εὐρύχωρος, *spacious*, 4.
53. √Φεργ-, *work*.
 ἔργον, *work*, 234.
 ἔρδω, *do, work*, 258.
 ῥέζω, *do, work*, 286.
54. √Φεπ-, *say*.
 εἶπον, *said*, 41.
 ἔπος, *word, thing said*, 143.
55. √Φελπ-, *hope*.
 ἔλπω, *hope*, 297.
 ἐλπωρή, *hope*, 314.

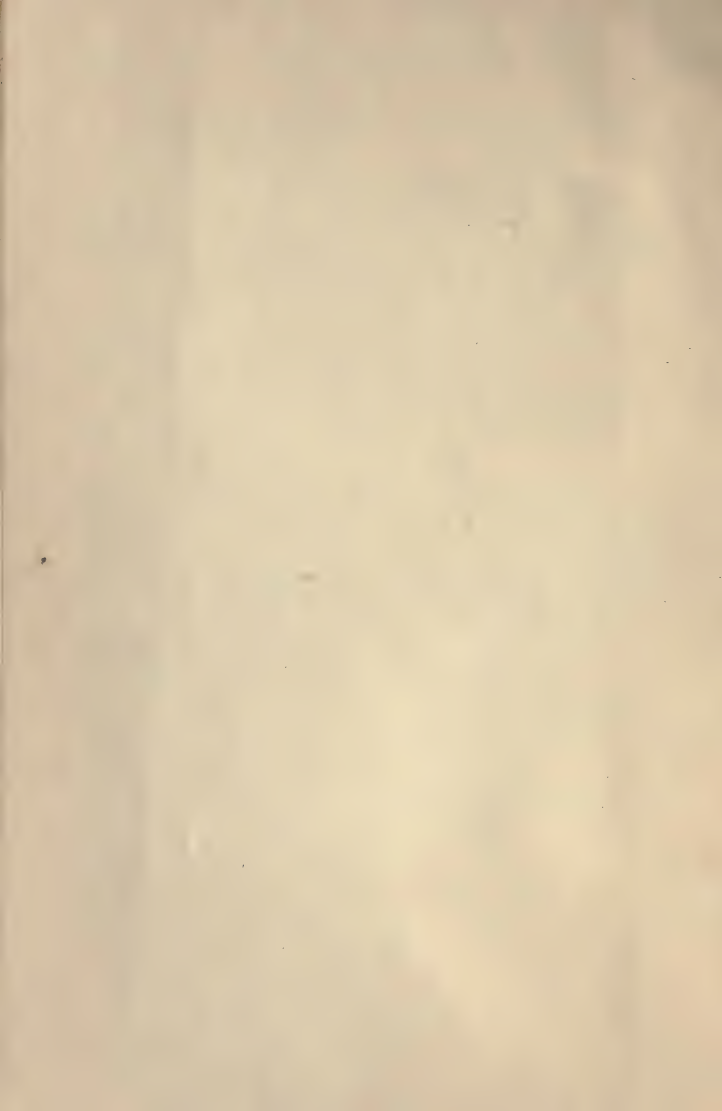
56. √ **Fiδ-**, *see, know*.
 (εἶδω), *see*.
 οἶδα, *know*, 12.
 εἶδος, *beauty, appearance*, 16.
 εἰσεῖδον, *saw into*, 161.
 θεο-εἰδής, *god-like*, 7.
 ἔδρις, *knowing*, 233.
57. √ **Fικ-**, *come*.
 ἰκάνω, *come*, 119.
 ἰκέτης, *a comer, suppliant*, 193.
 ἴκω, *come*, 85.
 οἰκέω, (*come to*), *inhabit*, 204.
 οἶκος, *house (that to which one comes)*, 9.
58. ἡμι-, *half*.
 ἡμί-ονος, *half ass, mule*, 37.
 ἡμιόνειος, *of a mule*, 72.
59. ἡνία, *reins*, 81.
 ἡνιοχεύω, *to hold the reins*, 319.
60. √ **θαλ-**, *bloom*.
 θάλλω, *bloom*, 293.
 θαλέθων, *blooming*, 63.
 θαλερός, *blooming*, 66.
 θάλος, *bloom*, 157.
61. √ **θε-**, *put, place*.
 τίθημι, *place, put*, 76.
 ἐντίθημι, *put in*, 77.
62. **θεᾶ-**, *sight*.
 θεέομαι, *gaze at*, 237.
 θαῦμα, *wonder (something gazed at)*, 306.
 ἀπο-θαυμάζω, *marvel at*, 49.
63. **θεός**, *god*, 10.
 θεά, *goddess*, 13.
 θεο-εἰδής, *godlike*, 7.
 θεουδής, *god-fearing*, 121.
64. √ **θυ-**, *rush*.
 θύελλα, *storm*, 171.
 θῦμός, *the animating principle; heart, wrath*, 23.
65. √ **ι-**, *go*.
 ἵμι, *go*, 15.
 εἰς-ἰθμη, *entrance, going into*, 264.
66. ἵημι, *send*, 231.
 μεθήμην, *letting loose, careless*, 25.
 συντίημι, *send together*, 289.
67. ἱμάς, *strap, thong*.
 ἱμάσθη, *lash*, 230.
 ἱμάσσω, *to lash*, 316.
68. καθαρός, *clean*, 61.
 καθαίρω, *to cleanse*, 87.
69. κείμαι, *lie*.
 ἐπί-κειμαι, *lie upon*, 19.
 κοιμάω, *lay to rest*, 16.
70. κάλός, *beautiful*, 27.
 κάλλος, *beauty*, 18.
 περικαλλής, *very beautiful*, 85.
71. κάρη, *head*, 107.
 κάρηνον, *head, summit*, 123.
 κρήδεμνον, *veil*, 100.

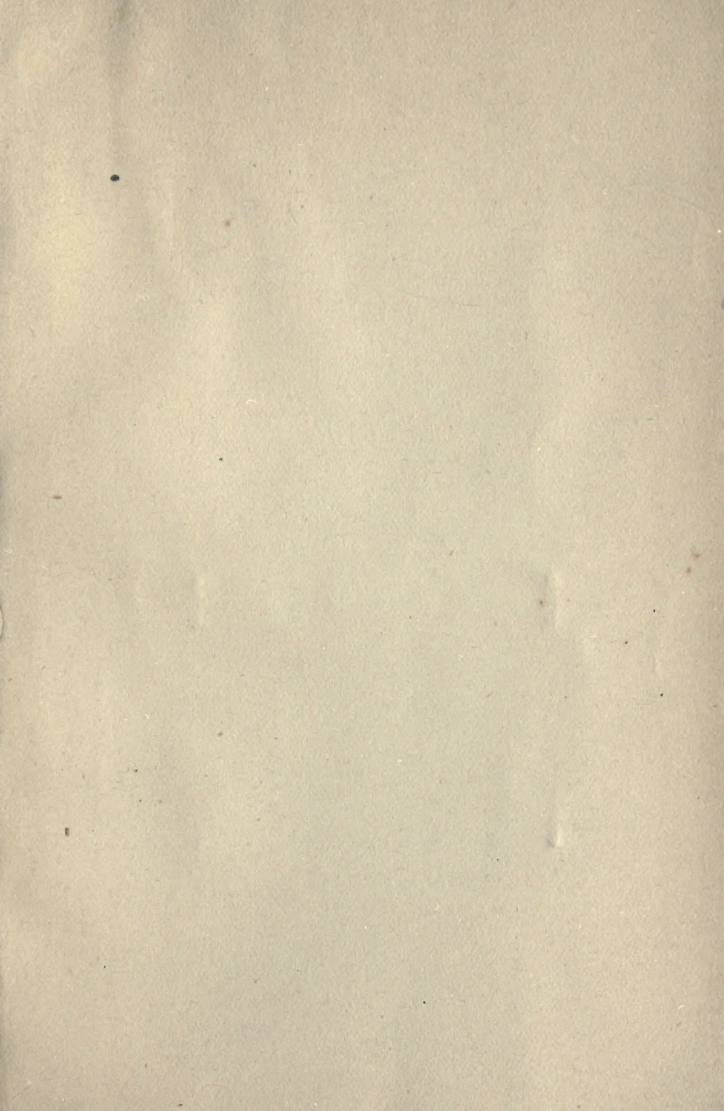
72. √ κελ-, *set in motion*.
 κέλομαι, *urge*, 133.
 κελεύω, *order*, 198.
73. κέρδος, *gain*.
 κερδαλέος, *shrewd*, 148.
 κερδίων, *more profitable*, 145.
74. κατά, *down*.
 κατα-βαίνω, *go down*, 281.
 κατα-βάλλω, *throw down*, 172.
 κατα-χέω, *pour down*, 235.
 κατῶρυξ, *dug down*, 267.
75. √ κλυ-, *hear*.
 κλύω, *hear*, 185.
 κλυτός, *famous*, 36.
 κλειτός, *famous*, 54.
 ναυσι-κλειτός, *famed for ships*, 22.
76. κομέω, *take care of*, 207.
 κομίζω, *take care of*, 278.
77. √ κρα-, *do, make*.
 κρατερῶνυξ, *strong-hoofed*, 253.
 κρατός, *might*, 197.
 κρείσσων, *mightier*, 182.
78. κύκλος, *circle*.
 εὐκυκλος, *well-wheeled*, 58.
 Κύκλωψ, *Round-eyed*, 5.
79. λᾶας, *stone*, 267.
 λαῖγξ, *pebble*, 95.
80. √ λυκ-, *shine*.
 λευκός, *shining*, 45.
 λευκώλενος, *white-armed*, 101.
81. √ μα-, *think*.
 μενεαίνω, *desire eagerly*, 330.
 μενοεικής, *suitcd to the desire*, 76.
 μενοινάω, *desire*, 180.
 μένω, *wait for*, 98.
 μίμνω, *wait for*, 245.
 εὐμενέτης, *well-wisher*, 185.
 δυσμενής, *bearing ill-will*, 184.
82. μᾶστιγξ, *whip*, 81.
 μαστίζω, *whip*, 82.
83. √ μεγ-, *great*.
 μεγαλήτωρ, *great-hearted*, 14.
 μέγας, *great*, 151.
 μέγεθος, *greatness*, 152.
84. √ μελ-, *mind, regard*.
 μέλει, *it is care*, 65.
 μέλλω, *intend*, 110.
85. √ μερ-, *miss, waste away*.
 ἀμαρτάνω, *miss*, 116.
 βρότος, *mortal*, 119.
86. μετά, *with*, 54.
 μηθήμων, *careless*, 25.
 μετα-πρέπω, *be prominent among*, 109.
 μετ-αυδάω, *speak among*, 217.
 μετ-έρχομαι, *go among*, 132.
 μέτ-ωπον, *space between the eyes*, 107.
87. ναὺς, *ship*, 264.
 νάω, *flow*, 292.
 Ναυσί-θοος, *quick with ships*, 7.

- ναυσι-κλειτός, *famous for ships*, 22.
 νήσος, *island*, 172.
88. √νεμ-, *allot*.
 νέμω, *distribute*, 188.
 νεμεσάω, *feel just resentment*, 286.
89. √νεσ-, 90.
 νέομαι, *go back*, 110.
 νόστιμος, *longing to return*, 311.
 νόστος, *return*, 14.
90. οἶνος, *wine*, 77.
 οἰνοποτάζω, *quaff wine*, 309.
 οἶνοψ, *wine-dark*, 170.
91. ὄρος, *mountain*, 102.
 ὄρεσί-τροφος, *mountain-bred*, 130.
92. οὐρανός, *heaven*, 150.
 οὐρανόθεν, *from heaven*, 281.
93. √ὀπ-, *see*.
 ὀφθαλμός, *eye*, 160.
 Κύκλωψ, *Round-eyed*, 5.
 οἶνοψ, *wine-dark*, 170.
 ἄνθρωπος, *man*, 29.
 εὐ-ὤπις, *fair-eyed*, 113.
 μέτ-ωπον, *space between the eyes*, 107.
94. παῖς, *child*, 300.
 παίζω, *play*, 100.
95. παρά, *from beside*, 97.
 παρ-αμβίω, *change*, 310.
 παρέχω, *hold beside*, 28.
96. πᾶς, *all*, 35.
 παντοῖος, *of every kind*, 76.
 ἅπας, *all*, 207.
97. πατήρ, *father*, 30.
 πατρίς, *fatherland*, 315.
 πατροκασίγνητος, *a father's brother*, 330.
98. √πα-, *master*.
 πόσις, *husband*, 244.
 πότνια, *revered*, 30.
99. √πεδ-, *tread*.
 πεζός, *on foot*, 319.
 πούς, *foot*, 39.
100. √περ-, *press through*.
 περάω, *go through*, 272.
 πειράω, *attempt*, 126.
 ταλαπείριος, *much-tried*, 193.
101. περί, *round*, 129.
 περικαλλής, *very beautiful*, 85.
 περιμήκετος, *very lofty*, 103.
 περι-χέω, *pour around*, 232.
102. πλύνος, *a pit for washing*, 40.
 πλύνω, *wash*, 31.
 νεό-πλυτος, *newly-washed*, 64.

103. √πλα-, *fill*.
 πολύς, *much*, 86.
 πολυάρητος, *much desired*, 280.
 πολυ-δαίδαλος, *much-wrought*, 15.
 πολύ-κλυστος, *much dashing*, 204. *
 πολύ-τλās, *much-enduring*, 1.
104. πέμπω, *send*, 255.
 πομπή, *sending, escort*, 290.
105. √πο-, *drink*.
 πίνω, *drink*, 249.
 πόσις, *a drink*, 209.
 οίνοποτάζω, *quaff wine*, 309.
106. προ-, *before*, 36.
 πρίν, *before*, 288.
 προέχω, *hold before*, 138.
 πρώτος, *first*, 60.
 ὑπεκπρολύω, *loose out from under*, 88.
 ὑπεκπρορέω, *flow out from under*, 87.
107. πρὸς, *to, at, by*, 13.
 προσεῖπον, *speak to*, 21.
 πρόσθεν, *before*, 242.
 προσκλίνω, *lean upon*, 308.
 πρόσ-φημι, *speak to*, 24.
 προσ-φέρω, *bring to*, 92.
108. √Φρακ-, *cover*.
 Φράκος, *ragged garment*, 178.
 Φρήγος, *covering*, 38.
109. ῥέω, *flow*.
 ῥέεθρον, *stream*, 317.
 ῥοα, *stream*, 216.
110. ῥύπα, *filth*, 93.
 ῥυπάω, *be filthy*, 59.
111. √σει-, *follow*.
 ὄπλον, *tool*, 268.
 ὀπλέω, *get ready*, 73.
112. √σπα-, *draw, stretch*.
 πάσχω, *suffer*, 173.
 πένθος, *sorrow*, 169.
113. √στα-, *stand, set*.
 ἵστημι, *place*, 20.
 ἵστος, *anything set upright*, 271.
 σταθμός, *a stable*, 19.
114. σὺν, *with, together*, 52.
 συμβάλλω, *throw together*, 54.
 συντήμι, *throw together*, 289.
115. √τακ-, *beget, hit, prepare*.
 τυγχάνω, *hit, obtain*, 290.
 τέκος, *child*, 68.
 τοκεύς, *parent*, 50.
 τεύχω, *work, make*, 301.
 τέχνη, *art*, 234.
116. τηλε-, *far*.
 τηλεδαπός, *foreign*, 279.
 τηλόθεν, *from afar*, 312.
117. √τλα-, *endure*.
 πολύ-τλās, *much-tried*, 1.

117. *ταλα-πείριος*, much-tried, 122. *φίλος*, friend, 51.
 193. *φιλόξενος*, hospitable, 121.
 (*τλάω*), endure, 190.
118. *ὑπέρ*, over.
ὑπερέχω, overtop, 107.
ὑπερηνορέων, over-manly, 5.
ὑψηλός, lofty, 56.
119. *ὑπό*, under, 73.
ὑπάγω, lead under, 73.
ὑπεκπρολύω, loose out from under, 88.
ὑπεκπρορέω, flow out from under, 87.
ὑποδύομαι, go down under, 127.
120. *√ 1 φα-*, shine.
φαινός, radiant, 19.
φαίνω, bring to light, 137.
φημί, say, 42.
φήμις, rumor, 273.
φάτις, report, 29.
121. *√ φερ-*, bring.
φέρω, bring, 74.
φαρέτρᾱ, quiver, 270.
φάρος, robe, 214.
123. *φρήν*, mind, 65.
ἄφρων, without mind, 187.
δαίφρων, prudent, wise, 256.
φρονέω, be wise, 145.
ὁμοφρονέω, be of one mind, 185.
ὁμοφροσύνη, concord, 181.
124. *φύω*, bring forth.
φυή, growth, 16.
φῶς, man, 129.
125. *√ χαρ-*, glad.
χαίρω, be glad, 30.
χαρίεις, charming, 234.
χαρίζομαι, gratify, 23.
χάρις, favor, 235.
Χάριτες, Graces, 18.
χάρμα, joy, 185.
126. *χρεός*, need.
χρεώ, want, need, 136.
χρή, need, necessity, 27.
127. *χρῦσός*, gold, 232.
χρῦσεος, of gold, 79.





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